

THE CATHOLIC EDUCATIONAL REVIEW

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The Catholic Educational Review

JUNE, 1945

THE PRESENT STATUS OF THE FEDERAL AID PROBLEM

Federal aid, one of the perennial problems that beset education in the United States, is currently receiving more than usual attention. A persistent campaign waged by the National Education Association has succeeded in bringing to the fore two measures, Senate Bill 181 and House of Representatives Bill 1296, both intended to give aid only to public schools.

At the same time, the American Federation of Labor instituted a program which resulted in Senate Bill 717 and House of Representatives Bill 3002, which in addition to giving aid to public schools would include in some of the provisions the new proposal of aid to nonpublic schools.

Hearings held by the respective education committees during the present Congress have produced many interesting arguments on the question of federal support to education. The proponents of the public school bills have stressed the need for federal support, especially in States that are unable to finance an adequate educational program. Supporters of S. 717 have used similar arguments but have also emphasized the justice of including nonpublic schools in any aid that may be given.

The Reverend William E. McManus, Assistant Director of the Department of Education of the National Catholic Welfare Conference, who appeared before the Senate Committee on Education and Labor on behalf of S. 717, stated in part, "Evidence before the Committee demonstrates that there is an inadequacy of educational opportunity in certain areas of this country. S. 717 proposes to remove such substandard conditions and to raise the educational level of the nation. Furthermore, this bill recognizes that public and nonpublic schools are equally important in the educational system of the United States. . . . To allege that nonpublic education, especially if conducted under religious auspices, is divisive is to misinterpret our American democracy, which assures us not only of the right to be one, but also the right to be many in the pursuit of a common goal. To erase private

effort, to force all educational programs into a straitjacket, is not consistent with the traditional American respect for the rights of the individual and of minority groups. To impede parents in the exercise of their natural rights in education is a step toward governmental domination over all schools."

Others voiced similar opinions. Dr. Edward J. Heffron, speaking for the National Council of Catholic Men, of which he is Executive Secretary, said at the same hearing: "The bill under consideration does honestly and openly provide a means whereby the Federal Government can distribute federal aid to the states on the basis of need, without creating grave dangers of federal control of education, and without imposing an altogether unfair and discriminatory burden on the millions of Catholic federal taxpayers."

Miss Ruth Craven, Executive Secretary of the National Council of Catholic Women, declared that the measure contains three provisions, as follows, which should be commended and endorsed: "(1) It recognizes parental rights in the control of education; in this it is a measure wise in American tradition. (2) It grants federal aid largely on the basis of need; in this it is a prudent measure. (3) It makes aid available to all needy schools and children. In this it is a just measure."

Other supporters of S. 717 included nationally known labor leaders, and national, state and municipal officials of teachers' organizations.

Bills S. 181 and H. R. 1296, giving aid only to public schools, were likewise supported by an array of witnesses, principally staff members of the National Education Association and representatives of state and local organizations affiliated with this Association.

To sustain the testimony of N.E.A. witnesses that federal aid is necessary, impressive charts were presented by Dr. John K. Norton of Columbia University to show the inability of certain states to finance an adequate educational program. Mississippi, for example, was cited as a state that does not have the resources to give its children an education equivalent to the average state.

Other striking facts were that about 23 per cent of all United States public school teachers are paid less than \$1,200 a year with 3 per cent getting less than \$600. No mention, of course, was made of the average salary of Catholic school teachers.

The statement that two million school-age children are not attending school bears out statistics often quoted about illiteracy in certain areas. This coincides with the statistics that more than

ten million United States adults have had four years or less of schooling. It is encouraging, nevertheless, to note that the much publicized fact that at least one million men have been classified 4-F in the present war as a result of illiteracy is considerably better than during World War I.

It is of special interest that Dr. Norton's charts showed that, on the basis of a classroom unit, some states spend as high as \$6,000 per year for each classroom, while the poorer states in many instances spend as low as \$100 per classroom per year. All of these figures apply only to public schools.

Dr. Howard Dawson and Dr. Frank W. Hubert of the N.E.A. staff also revealed facts and figures on the need for federal support. It was the procedure at the hearings to supplement such expert testimony with that of classroom teachers from various states to relate their experiences in living on meager salaries.

Interest at the several hearings was heightened by the type of questions asked by members of the Congressional Committees. At the Senate hearings Senator Forest C. Donnell of Missouri was the spearhead of opposition to S. 717, better known as the Mead-Aiken Bill after the two Senators who introduced the bill. Senator Donnell appears especially violent against the provisions of the bill which would include nonpublic schools. At the House hearings questions were directed at N.E.A. witnesses about the large fund raised by the N.E.A. to promote federal aid legislation, membership and dues in the N.E.A., and particularly about a statement advocating State Socialism purported to be made by a prominent N.E.A. official. This statement was strongly denied.

The teachings of Dr. Harold Rugg of Columbia University were also aired at the House hearings, along with the influence of Dr. John Dewey, Dr. George Counts and Dr. John Childs, of the same institution, on educational thinking in the United States.

The hearings included witnesses who opposed federal aid in any form. Three of these witnesses, testifying as representatives of taxpayers' associations in New Jersey, Kentucky, and Arkansas, said that federal aid to education was not necessary and not wanted in their respective States.

It is difficult to predict at this writing the outcome of legislation on federal aid in the present Congress. However, it has been established to the satisfaction of all fair-minded persons that any program of federal aid to education should "make good our national obligation to all our children."

JAMES E. CUMMINGS.

THOMAS MORE, DIPLOMAT AND SAINT

The life of Saint Thomas More reveals the story of a man who balanced the pleasures and sorrows of his life with the joys and consolations of his religion. Not only was he a scholar, writer, lawyer, diplomat, and saint, but also an incorrigible joker who saw the humorous side of life and used it to his own advantage. Difficult problems that troubled the most serious of men he solved with apparent ease, for he viewed life and its problems in relation to eternity. The many honors that came to him were regarded in their true perspective—as temporary advancements for which he had eventually to give a spiritual account. A friend said that “he combined the religious fervor and devotion of a recluse with the urbanity and ready wit of the most cultivated man in the world.”

This was high praise for a Catholic who held the highest position in England next to the King. Had he not, however, built the foundations of his life on the bedrock of Faith, he might have wavered when the crucial test came. Like many of his associates, he too could have sanctioned Henry's marriage to Anne Boleyn and the King's usurpation to the leadership of the Church in England. He refused, however, to compromise his religious principles, even though he realized that his opposition to Henry might bring ruin and perhaps death. He was ready to accept the consequences. What he did not realize, however, was that the Catholic Church, whose opinion he upheld at the sacrifice of his life, would one day proclaim him a saint and place his statue upon her altars.

EARLY EDUCATION

Tom More was the son of Sir John More, a justice in the Court of the King's Bench. From his birth in 1478 in London, young More received the careful training given to boys of his station in life. When he was sent to Saint Anthony's, the leading grammar school in London, his upright character and fine talents won recognition, and authorities selected him, at the age of twelve, to continue his education in the household of Archbishop Morton, the Chancellor of Henry VII. For two years he was the favorite page, participating in the political and social functions held in the Archbishop's residence. His unfailing courtesy attracted many of the famous visitors, and occasionally members of the royal

family paused to talk with the bright boy whose gracious manners drew their attention.

The Archbishop was so impressed by the character and ability of his young page that he sent him to Oxford College. Determined that Tom make the most of his opportunities, his father forbade that the boy be given any spending money. When he needed money for books or clothes, he had "to make special application to his father." Years later Tom praised the strict attitude of his father in these words: "Thus it came to pass that I indulged in no vice or vain pleasures, that I did not spend any time in dangerous or idle pastime, that I did not even know the meaning of extravagance and luxury, that I did not learn to put money to evil uses, that, in fine, I had no love, or even thought, of anything beyond my studies."

LAWYER OR RELIGIOUS, WHICH?

After two years of intensive study in Latin and Greek, his father took him out of Oxford and sent him to a law school in London. The change was not entirely agreeable to Tom. He was interested in law, but he was not sure that he wanted to become a lawyer. His desire was to become a Franciscan Friar. He obeyed his father, but the conflict in his mind prevented him from giving his full attention to law. During this period of indecision he studied the Classics, read the Fathers of the Church and the works of St. Thomas Aquinas. In order to learn definitely whether he had a religious vocation or not, he obtained permission to live with the Carthusians while still attending law school. For four years he resided in the monastery, "living religiously, that is, sharing as far as a busy law student could and the rules of the Carthusians permitted, the religious exercises of the monks, but without orders."

After he had completed his law course and had become a member of the bar, he quickly won recognition as a clever lawyer and a fine orator. He lectured in a London church on St. Augustine's book, *The City of God*. His intimate knowledge of the early Church made the lecture the talk of London and large crowds came to hear the young lawyer. Erasmus, the great scholar, who knew him at this time, said: "What has nature created more gentle, more happy than the genius of More?"

During this period of early successes he was still troubled

about his vocation to the religious life. His confessor, however, convinced him that it would be better to marry. Evidently Tom had a romanic flair that could best find expression in the married state. Obedient to his confessor, he began his search for a wife.

ROMANCE AND MARRIAGE

The search was not a difficult one. Mr. John Colte of Essex had three charming daughters. The second attracted Tom as "the fairest and the best favored," but when he reflected, as his biographer put it, "that it would be both great concern and some shame to the eldest to see her younger sister preferred before her, he then, of a certain pity, framed his fancy to her."

In spite of his gallantry in marrying the eldest daughter, the union proved to be a happy one, blessed with four children, Margaret, Elizabeth, Cecily, and John. In the evenings, after the children were asleep, their mother would spend an hour or two in study, for her husband desired that she should become a scholar. Afterwards she would play the clavicord and sing Tom's favorite songs.

The death of his wife, after six years of married life, brought great sorrow to More and left him with four tiny children. Urged by friends to remarry, Tom again went out in search of a wife. It was not long after, some say a few months after his wife's death, that he married Alice Middleton, a widow "who was neither young nor beautiful and the proud possessor of a shrewish tongue." She was not a learned woman and didn't intend to become one. At times she paid no attention to the learned discussions of her husband and his many famous guests. Her keen sense of humor, however, frequently matched her husband's, but when humor failed to win, her sarcasm usually brought victory. Tom's unfailing good nature, however, gradually took the edge off her sharp tongue. Evidently music played a part in the softening of Alice, for she learned to play the viol, harp, lute, and monocord, and frequently accompanied her husband, who was a good musician.

Alice was not as religious as Tom wished her to be, for "she thought of the infinite only when she said her prayers." Gradually, however, she joined in some of the religious exercises when excuses failed to justify her absence from chapel. Erasmus, who

knew her well, said that "she was neither young nor fair, but an active and vigilant housewife, with whom he [More] lived as pleasantly and sweetly as if she had all the charms of youth."

MORE'S HOME, A CATHOLIC UNIVERSITY

As the years passed and More's income grew larger, he built a beautiful home in Chelsea. It was set back about a hundred yards from the north bank of the Thames. A long sweep of lawn ran from the house to a lovely garden that skirted the river. Tom was known for his hospitality and many a noble figure in English life visited him. Frequently the King would call to discuss some matter of importance. They would sit in the garden, conversing quietly, or arm in arm they would walk back and forth across the lawn, the occasional loud laughter of the King revealing some humorous comment of his friend Tom.

To encourage a love for devotion and study, More built "New Building," as he called it, to provide a gallery, library, and chapel for his family. Later he added a menagerie to house his growing number of pets.

Erasmus, who lived some time with More, compared the home to a Catholic university. "For there is none therein who does not study the branches of a liberal education. Their special care is piety and virtue. There is no quarreling or intemperate words heard. None is idle. . . Everybody performs his duty with alacrity, and sober mirth is not lacking." In this statement Erasmus included the large staff of servants, for each was given the opportunity to study music, gardening, and languages. Dice, cards, and flirtations were strongly denounced.

Tom spared no effort in providing his children with the best tutors available. His daughter Margaret, or Meg, as he called her, was one of the best educated women of her time. Her knowledge of Latin and Greek won the admiration of Erasmus. Fearful lest education might turn the heads of his children and make them proud, Tom warned Grunnell, one of the tutors, that he should join with Mrs. More in "beating it into their heads that vainglory is a thing despicable and to be spit upon; and that there is nothing more sublime than that humble modesty so often praised by Christ."

Added to the university atmosphere of the home was the religious spirit of the monastery. All attended Mass every morning

at seven and joined in the common prayers at night. Spiritual reading, usually performed by Meg, preceded the meals. It was not that Tom was a religious fanatic who tried to force his will on the members of his household. He was a saintly man whose deep spirituality furnished the example for others to follow. He got up at two o'clock every morning to study and to pray until time for Mass. With all the honors that came to him and the many demands upon his time, he managed to set aside periods for prayer and meditation. He sang in the church choir, served Mass, took part in processions, even after those in high governmental positions complained of seeing the Lord Chancellor of England walking with the common people and saying the rosary with them.

THE GREATER THE HONOR, THE MORE HUMBLE HE BECAME

That a man so deeply religious as More could rise to the highest position in England next to the King is tribute to his ability and statesmanship. The story of his rise to power reads like fiction, for he scaled the heights in a comparatively short time. The greater the honor, the more humble he became. This humility was regarded by his wife as a lack of ambition and she scolded him for it.

"What will you do," she asked, "that you list not to put forth yourself as other folks do? Will you sit by the fire, and make goslings in the ashes with a stick, as children do? Would I were a man, and look what I would do."

"My wife," he replied, "what would you do?"

"What? Go forward with the best. For, as my mother was wont to say (God have mercy on her soul), 'It is better to rule than to be ruled.' And therefore, I would not, I warrant you, be so foolish to be ruled when I might rule."

"By my troth, wife, in this I dare say you say truth, for I never found you willing to be ruled as yet."

In spite of his wife's criticism that he lacked ambition, his achievements were many and great. Had he made a fuss about his work, as his wife was inclined to do, he might have convinced her that he was ambitious. His methodical procedure, however, coupled with a charming humility, made the most difficult task appear easy. This apparent ease with which he worked was regarded by Alice as laziness. A glance at his accomplishments,

however, proves how wrong she was: he left a very lucrative law practice to enter politics; when only twenty-six he was elected to Parliament; six years later he was appointed Undersheriff of London; then he became secretary to Henry VIII, a knight, with the title of Sir Thomas More, the treasurer of the Exchequer, the Speaker of the House, and finally the Lord Chancellor of England.

While Undersheriff of London he was sent by Cardinal Wolsey on a diplomatic mission to Flanders in order to protect the interests of English merchants. During his six months' stay he wrote a little book in Latin, entitled *Utopia*, in order, as he put it, to amuse his friends and to practice his pen. The book was a clever satire on the world in which he lived. He pictured Utopia, or the Island of Nowhere, as an imaginary state, founded on human reason without guidance of Christian revelation; a place where education is not divorced from the activities of life, where men and women alike have the same opportunities, where freedom of religion is allowed, and where social justice prevails. The work was done so realistically that some zealous souls in England urged that missionaries be sent to Utopia, "deeming it a pity that such naturally good people as the Utopians should be denied the light and consolation of the Catholic Church."

A few years later, when he was selected as Speaker of the House of Commons, he humbly asked his fellow members to aid and direct him in his difficult post. Perchance he anticipated a conflict with Cardinal Wolsey, the Lord Chancellor, and he needed their support. Hardly had he assumed office when differences over subsidies arose between him and the Cardinal. The latter, realizing that More was adamant in his convictions, asked the King to send Tom as ambassador to Spain. The King, however, refused to grant the request.

Some time later, the King fell in love with one of the gayest ladies in his court—Anne Boleyn, the "little brunette with fascinating eyes." He had grown tired of his wife Catherine, and planned to divorce her on the grounds that their marriage was invalid. He based his reasons on the situation that existed at the time of the marriage. His elder brother, Arthur, who first married Catherine, had died a short time after the marriage, and later, when Henry became King at the age of eighteen, he obtained a Papal dispensation to marry his brother's widow.

Determined now to divorce Catherine and marry Anne Boleyn, he directed Cardinal Wolsey to get Rome's consent. Wolsey was not eager that Henry marry Anne, but he was not averse to ousting Catherine, for her sympathy with her nephew, Charles V of Spain, had placed an obstacle in his negotiations for an alliance with France.

The shrewd, calculating Wolsey resorted to every diplomatic trick he knew in an effort to win the divorce for the King. His plans failed. Pope Clement VII was slow to act. As the affair dragged on, Wolsey gradually lost the confidence of the King. His failure finally brought about his downfall as Lord Chancellor of England.

THE DEMOCRATIC LORD CHANCELLOR

The selection of a successor was difficult, for "the office involved such dangers to the man who held it, that no priest could be found to accept the vacant seals." There was only one layman in England who could handle this difficult office—Sir Thomas More, regarded as the leading figure among English Catholics and recognized as the most learned man in the kingdom. The King, who held him in highest esteem, urged him to accept the high office. With reluctance More yielded to the King's request, but only after the King had promised not to press his demands for a divorce, a promise he was later to break.

On the occasion of his investiture as Lord Chancellor, the Duke of Norfolk, speaking in the name of the King, told how much "all England was beholden to Sir Thomas More for his good services, and how worthy he was to have the highest room in the realm, and how deeply the King loved and trusted him."

The splendor that marked the reign of Cardinal Wolsey was missing in his successor. No sumptuous carriage, drawn by well-groomed horses, carried More to his appointments. He walked the streets, greeted his friends, and chatted with the lowliest of London's citizens. The courtiers soon complained of the Lord Chancellor's democratic leanings and his carelessness in dress. They also objected to his daily custom of stepping into the Court of the King's Bench to receive the blessings of his father, Sir John More, who presided there as judge. It made no difference whether the court was crowded or not, proceedings were halted long enough for this touching ceremony.

As Chancellor, Tom handled his court affairs with speed and honesty. The long established system of bribery and corruption was quickly changed. He inaugurated many reforms that soon cleared the books not only of new cases but of old ones, many of them reaching back over a period of twenty years. So efficient became his court that the public reacted with this little ditty:

When More some time had Chancellor been
No more suits did remain;
The same shall never more be seen,
Till More be there again.

Although successful in his work as Chancellor, he admitted that he was an utter failure as a courtier. Court life disgusted him, for he saw at close range the sham, intrigue, hypocrisy, and foul characters, robed in gorgeous clothes, who would quickly sell their souls for a slight advance in royal favor. What disturbed him most was the favorable attitude of the courtiers toward Anne Boleyn. They openly expressed the hope that Henry would divorce Catherine and make Anne the Queen of England.

POVERTY RATHER THAN COMPROMISE

During the disturbing period that followed the King's repudiation not to press divorce proceedings, More maintained an attitude of neutrality. He was strongly against the divorce, but he realized that his efforts to prevent it were futile. He feared the growing antagonism on the part of the King and Parliament toward Rome. His fears were realized when a royal proclamation was made, ordering the clergy to acknowledge Henry as "the Supreme Head" of the Church "as far as the laws of God will permit." The complications that followed made More's position so untenable that he resigned his high office, handing back to the King "the Great Seal in its white leather bag enclosed in crimson velvet."

After his resignation More was in dire need. He had spent his money freely but wisely, donating much to charity. Now that his large income was discontinued and he was forbidden to resume his law practice, he felt the pinch of poverty. His only income was a small pension, but, said Roper, his son-in-law, this was not sufficient to maintain his family in the bare necessities of life.

For over a year he endured the many hardships imposed by his resignation. His spirit, however, remained unbroken, for he spent his time in writing, praying, and composing a spiritual treatise. Then came the invitation to attend the marriage of the King to Boleyn. It was brought by three bishops, "together with the offer of twenty pounds to buy a suit for the occasion." He declined the invitation. Henry was furious. The presence of Tom More at the wedding would have helped the King in his strained relations with the Catholics of England; his absence, however, would convince the Catholics that the King was wrong. Consequently More was marked for disgrace, "for no one crosses a king in his love affairs, still less in his affairs of carnal passion, without grave danger."

The King was quick to act. More was charged with accepting bribes during his Chancellorship. In the court proceedings that followed, Tom refuted the charges much to the embarrassment of the Earl of Wiltshire, Anne Boleyn's father, who took a leading part in the trial.

Failure in this attempt did not stem the King's wrath. He ordered the arrest of More on the charge of treason, stating that he had refused to accept the Act of Succession. The acceptance of the Act would obligate More to recognize as successor to the Crown the children of Henry and Anne. Tom was willing to swear allegiance to any heir whom the King and Parliament might agree upon. But the oath which was demanded of him went beyond the contents of the Act of Succession and required a repudiation of "any foreign authority, prince or potentate." Realizing that this meant a rejection of Papal authority, More refused to take the oath.

He knew what his refusal would mean, but he realized also the deeper consequences of Henry's act and he wanted no part in it. For by his apostasy the King had sounded the death knell to Catholic England, the nation that had been loyal to Rome for a thousand years. Her monasteries, churches, libraries, universities, and colleges were now to suffer in the King's rape of things Catholic. Henry, once called by the Pope "the Defender of Christianity," now became Henry, the notorious vandal, whose lust and implacable hatred would destroy in a few years a faith that had taken centuries of unremitting toil to develop.

TRIAL AND DEATH SENTENCE

The trial that followed his refusal to take the oath was a mockery of justice, "the blackest crime," wrote Lord Campbell, a non-Catholic, "that has ever been perpetrated in England under the form of law." More's successor in office, Audley, pronounced the sentence of high treason, and directed that More be hanged at Tyburn. When the commissioners, forced by royal decree, had signed the death warrant, More said to them: "So I verily trust and shall therefore right heartily pray that though your lordships have now here on earth been judges to my condemnation, we may hereafter in Heaven merrily all meet together to everlasting salvation."

After the death sentence had been pronounced in Westminster Hall, he was taken by boat to London Tower. At the prison wharf his daughter Meg broke through the cordon of guards and spectators, and, running up to him, fell upon her knees and asked his blessing. Then she arose and threw her arms around him. For some time they stood there, locked in loving embrace, tears streaming down their faces.

The privileges granted to other prisoners were denied to More. His cell was cold and damp. Yet, despite the frequent recurrence of "his old disease of the chest, gravel, stone, and the cramp," his gaiety remained constant, and he joked with the jailor and with members of his own family, who were occasionally allowed to visit him. He told his jailor that anytime he became tired of his prisoner to throw him out and there would be no offence or retaliation.

With its utter lack of comfort, the dark prison became a religious cell for More. He loved its silence and the opportunity it gave for prayer and contemplation. "I believe, Meg," he wrote to his daughter, "that they who have put me here ween that they have done me a high displeasure. But I assure you on my faith . . . if it had not been for my wife and you that be my children, whom I account the chief part of my charge, I would not have failed, long ere this, to have closed myself in as straight a room and straighter too."

Meg and her step-mother, Alice, tried to persuade him to comply with the King's request, and to do what "almost every abbess, abbot, and bishop in the country had done." The pleading of Meg disturbed him most. "She clutched," as one

writer put it, "at the only straws she saw in a desperate effort to save a dear life." Alice, however, scolded him for his obstinacy. She insisted that he do as other men have done—give in to the King and return to his home in Chelsea.

"Don't you think, Mistress Alice," he said, "that this place is as near heaven as Chelsea? Suppose I were to go back home in Chelsea, how long do you think we would live to enjoy it?"

"Possibly twenty years," she answered.

"Twenty years! Why, if you had said a thousand years it would have been something, and yet it would be a very bad merchant that would put himself in danger to lose eternity for a thousand years; how much the rather as we are not sure of it for one day."

CONSOLATION IN ADVERSITY

While in prison he did not seek to win followers or to stir up resentment to the King, even though the latter, urged by Anne Boleyn, had changed his sentence of death from hanging to beheading. He spent much time in writing, and out of this gloomy prison came his very cheerful book, *On Consolation in Adversity*. Other spiritual works followed, but the greatest of his writings during this period were his letters to friends, but especially to his daughter Meg. They reveal a gallant soul made strong by prayer and resignation, but a soul that feared the frailty of human nature. "Surely, Meg," he wrote, "a fainter heart than thy frail father hath thou canst not have. . . . And verily, my dear daughter, in this is my great comfort, that albeit I am almost afraid of a fillip, yet in all the agonies that I have had, I thank the mighty mercy of God I never in my mind intend to consent to anything against my conscience."

A short time before his execution, the jailor told him that, much against his will, he was ordered to confiscate all writing material. More took the news good-naturedly, shielding his real feelings from a jailor who had tried to be kind. Writing was the only contact he had with his family, and its prohibition was a severe blow to a father who had many things to say and only a short time to say them.

On the night before his execution, however, he used a piece of coal for a pen, and with some scrap paper which the jailor had overlooked, he wrote his last letter to Meg. He told her that

"a peck of coal would not suffice to express his love for her," and that he never loved her quite so much as on that day "when she clung to him and kissed him on the Tower-wharf."

CHEERFUL TO THE LAST

Before the hour of nine, on July 6, 1535, he was led to the scaffold. As the steps leading up to it were poorly constructed, he asked the officer in charge to help him up. "As for my coming down," he said, "let me shift for myself." After he had reached the top, he turned and asked the assembled crowd to pray for him, stating that he was suffering death for the Catholic Church. He kissed the executor and said to him: "Pluck up thy spirit, man, and be not afraid to do thy office; my neck is very short, take heed, therefore, that thou strike not awry." After covering his eyes with a dark cloth, he laid his head upon the block. The executioner lifted the axe and made ready to strike. At that moment Tom raised his head and removed his long white beard from the path of the axe. "This," he said smiling, holding the beard, "hath done no treason." Again the axe was lifted. The executioner's aim was accurate, and the courageous soul of Sir Thomas More thundered into eternity.

His body was buried in the church of St. Peter of Chains. His head, after having been parboiled, was exposed on London Bridge for a month. Contrary to English law, however, Meg finally obtained the head by bribing the man whose duty it was to destroy it. The fate of the head is not known, but in 1824 a leaden box in the Roper vault at St. Dunstan's in Canterbury was opened. In it was found a head which the finders presumed to have been Tom More's.

G. K. Chesterton said that the death of More "was tragic in many different ways, as well as triumphant in the only essential way. . . . In that tragedy, the wrong half of the Renaissance killed the right half of it. The consequences of the crime remain like a curse in all the complexities of our civilization to this day."

JOHN J. BARRY.

MOVIES AS AN INFLUENCE IN THE LIFE OF THE MODERN ADOLESCENT*

Modern adolescents regard the movies as one of their favorite pastimes. They find the movies not only a source of entertainment but a fruitful source of many of their guiding principles as well. And this because of the attractiveness and vividness of detail with which characters and conduct are portrayed on the screen.

In investigating the part movies play in the Catholic adolescent's life, the extent to which they influence him and the extent to which they complicate his problems, the writer asked 2,000 Catholic high school boys in twenty Catholic high schools located throughout the East and Middle West a number of pertinent questions relative to their reactions to the movies. Their responses are presented in the following pages.

At the outset a fundamental factor is the frequency with which the adolescent attends the movies; hence our leading question, *How often do you usually go to the movies?*

According to the replies, nearly half of the high-school boys (45.1 per cent) attend movies once a week; nearly a fourth (23.9 per cent), twice a week; 5.1 per cent, three times a week; .8 per cent, four times a week; and .3 per cent, five times a week. The remaining fourth of the boys (24.8 per cent) attend movies less than once a week, according to the following frequencies: 6.3 per cent go once a month; 6.1 per cent, twice a month; 6.2 per cent, three times a month; and 6.2 per cent, very rarely. No one, however, said that he never went to the movies.

In other words, three out of every four boys (75.2 per cent) in our Catholic high schools attend the movies once a week or oftener, with the average boy attending 1.2 times per week, or 4.9 movies per month. Our findings correlate very closely with the principal studies¹ reported in this field, including the Payne Fund

* This article is a chapter from the book to be published very shortly, *Self-Revelation of the Adolescent Boy* (Bruce, Milwaukee). The latter book is a reprint of the author's dissertation, *Personal Problems of the Modern Adolescent*, presented to the faculty of the Graduate School of Arts and Sciences of the Catholic University of America, in partial fulfillment of the requirement for the degree, Doctor of Philosophy.

¹ The six principal studies between 1929 and 1936, including the Payne Study, that of Alice Mitchell in Chicago, one at Huntington Beach, Calif., one in Scotland, and two in England, found between 68.5 per cent and 81

Study² in which 71 per cent of the high-school boys were found to attend the movies once a week or oftener, averaging 1.1 times per week, as well as with Sister Angela Horan's study³ of the Catholic high-school students of Indianapolis in which she found 78 per cent attending the movies weekly or oftener. Further similarity between our findings and those of the Payne Fund Study are noted in those who go once a week, 44.8 per cent as compared with our 45.1 per cent—a difference of three-tenths of one per cent—and those who go three times per week, 6 per cent as compared with 5.1 per cent in our findings, pointing once more to the validity of our data.

In comparing the movie attendance of Catholic high-school boys with that of Catholic grade-school children, it would appear that the younger children attend more frequently.⁴ We found this same tendency to continue, though to a lesser degree, on the high-school level. Further, it seems that Catholic high-school girls attend movies slightly more frequently than Catholic high-school boys, for Sister Mildred Knoebber⁵ found that 3,000 high-school girls averaged 1.4 movies per week or 5.6 per month, as compared with our boys who averaged 1.2 and 4.9 respectively.

SUITABILITY OF MOVIE PROGRAMS

Although we have no direct evidence from our study indicating how these boys attend the movies, other studies⁶ point out that less than 7 per cent of the boys fifteen years old and older are accompanied by their parents and that 62 per cent of the boys thirteen

per cent of the young people attending movies once a week or oftener on the average. H. H. Punke ["Leisure-Time Attitudes and Activities of High School Students," *School and Society*, 43 (1936), 884-888] found that 1920 high-school boys averaged 5.1 movies per month, as compared with 4.9 per month in our data. More recently, Claude A. Shull ["A Study in Suitability of Motion-Picture-Theater Programs to the Needs of the Child," *The Journal of Educational Sociology*, 13 (1940), 274-279] found that 73 per cent of 28,123 children, ages nine to fourteen, attended movies once a week or oftener.

² Edgar Dale, *Children's Attendance at the Motion Pictures* ("Payne Fund Studies"), (New York: The Macmillan Co., 1935), 36-41.

³ *Movie Attendance and the Legion of Decency* (Unpublished Study), (Indianapolis, Ind.: Diocese of Indianapolis, Office of the Chancellor, 1938). In a previous study (*An Investigation of the Ideals of Present-Day Adolescents*, Unpublished Master's Thesis, Terre Haute, Ind.: Indiana State Teachers College, 1937), Sister Rose Angela found that 73 per cent of the Catholic and public high-school boys attended movies once a week or oftener.

⁴ Sister Rose Angela Horan (*Movie Attendance and the Legion of Decency*) found that 80 per cent of 2,821 children, fifth to eighth grade inclusive, went to the movies once a week or oftener.

⁵ *The Self-Revelation of the Adolescent Girl*, 116-117.

⁶ Edgar Dale, *op. cit.*, 19.

years and older attend the movies with their youthful friends, while one-fourth of them go to the movies unaccompanied by anyone. Thus, with almost nine out of ten attending the movies either alone or with a companion who could hardly be called a chaperon, it is quite evident that the influence movies are likely to have on the adolescent is to a large extent determined by the content of the movie. While the Legion of Decency has done much to elevate the general moral tone of the movies, much still remains to be accomplished; for an analysis of current programs over a year's time—based on the judgments of a dozen previewing groups in Hollywood and New York, among whom are the Legion of Decency and the American Association of University Women—indicates that slightly more than one out of five programs is rated as suitable for family attendance, while nearly 37 per cent contain definitely adult material wholly unsuitable for young people.⁷

Moreover, the Payne Fund Studies pointed out definitely not only how the movies present extremes as if they were the norm (thus producing a distorted concept of life), but likewise how they overemphasize crime, love, and sex to the extent that one's chances of seeing a crime picture rated one in four, a love picture one in three, and a sex picture one in seven, crime and sex thus accounting for the principal themes of two-fifths of all the pictures produced. Before proceeding with the presentation of our findings it may be well to take a brief glance at the content of the motion pictures which our high-school boys are attending in such large numbers.

AN ANALYSIS OF 115 PICTURES

In an analysis of 115 pictures, it was discovered that 84 per cent of them portrayed crimes, with an average of four crimes per picture, a single picture depicting as many as 25 crimes.⁸ And what makes such presentation especially unwholesome is the fact that fewer than one-fifth of the crimes depicted are punished. A similar analysis revealed that lovemaking occurred in 90 per cent of the pictures, with intense lovemaking appearing in 70 per cent of them, the average portraying at least five cases per picture.

⁷ Claude A. Shull, "A Study in Suitability of Motion-Picture-Theater Programs to the Needs of the Child," *The Journal of Educational Sociology*, 13 (1940), 274-279.

⁸ Edgar Dale, *The Content of Motion Pictures* ("Payne Fund Studies"), (New York: The Macmillan Co., 1935), 133.

While there may be nothing intrinsically wrong in making love, what renders the lovemaking patterns of these pictures so dangerously influential with adolescents is the fact that the majority are of the passionate kiss-and-embrace type with more than half of these scenes taking place in the automobile or bedroom.⁹ Furthermore, illicit love is the goal of the leading characters in one-fifth of the pictures, ranking sixth of all the goals for which leading characters are portrayed as striving; crime for gain ranks fifth, while winning another's love ranks as the prime motivating force of all characters.¹⁰ But even here the adolescent is bewildered by a distortion of reality; for example, love at first sight is the case for the leading characters in 60 per cent of the pictures, whereas love as the fruit of friendship over a period of time (which is more true to life) is found in only 5 per cent of them.¹¹ Not only that, but the boy is further wrongly impressed by the fact that, whereas in life 60 per cent of men and women marry, on the screen only 15 per cent of the men and 21 per cent of the women are thus united.¹²

The adolescent runs into other snares when he finds three-fourths of the pictures portraying characters in scanty clothing, with these characters being women in 60 per cent of the pictures. If he indiscriminately attends movies, his chances of being confronted on the screen with the leading lady in her lingerie is one in four, while the chances are one in two that scantily clothed feminine characters will be flashed on the screen some time during the picture.¹³ Furthermore, he can expect to see intoxication portrayed in 43 per cent of the pictures¹⁴ and vulgarity in 65 per cent of them, each picture containing on an average three such incidents. In one-third of the pictures this vulgarity hints at improper sex relationship and in an additional 25 per cent of them vulgar reference is made to the human body.¹⁵

Such is, in brief, the picture of screen entertainment as given to us by the most thorough study of the movies yet undertaken. Such are the pictures by and large which three-fourths of our Catholic high-school boys go to see once or oftener each week.

⁹ *Ibid.*, 85-98.

¹⁰ *Ibid.*, 178.

¹¹ *Ibid.*, 86.

¹² *Ibid.*, 112.

¹³ *Ibid.*, 74.

¹⁴ *Ibid.*, 167.

¹⁵ *Ibid.*, 156.

REASONS WHY BOYS GO TO THE MOVIES

Before we take up the influence which our boys feel movies have on them, we shall consider the reasons they give for attending movies.

TABLE 1. *Reasons Given by 2,000 Catholic High-School Boys as to Why They Go to the Movies*

<i>Reason</i>	<i>Per cent</i>
1. For entertainment, enjoyment, pleasure, amusement.....	49.5
2. To pass the time, to have something to do, to use up my free time, nothing else to do, to have a place to go to.....	28.9
3. To learn things, to get different viewpoints and an outlook on life.....	8.4
4. Just to see a good picture.....	6.8
5. For relaxation, rest; recreation, to ease my nerves.....	6.6
6. To see my favorites, to see pretty girls.....	4.8
7. To escape from my troubles, noise, routine, to make me forget.....	3.7
8. Good place to take a "date," to be with my girl, good place to neck.....	3.0
9. Because I like them, get thrilled.....	1.8
Miscellaneous: for the adventure, for the music, to have something to talk about.....	2.5
No answer.....	2.3*

* Totals more than 100 because one-fifth of the boys gave more than one reason for attending the movies.

As would be expected, the majority go to the movies to be entertained and to pass the time. It seems rather unfortunate, however, that nearly three out of ten find their leisure time so poorly provided for that they go to the movies as a means of escape from idleness. It is not surprising that one out of twelve goes for the principal purpose of learning about life and to see how things are done, for at this age the boy is being introduced to a realm of life somewhat new and strange. He is on the lookout for hints which will aid him in his new adjustments, especially those in his love relations. He is seeking suggestions which will help him to become popular, "striking," and correct.

For a rather small number that find in the movies a means of escape from harsh reality, the motion picture is evidently a blessing, at least for their peace of mind. Such it is for the sophomore who says: "When troubles pile up and I get downhearted and sad, I see a good picture and come out in a better mood and look at everything in a clearer light." But for an almost equal number who go to the movies because of the opportunity it affords "to kiss, hug, pet, and hold hands," it is anything but a blessing. Some actually admit that they take their girl

friends to the movies because of the passionate response stimulated by certain scenes. Blumer found the same to be true in his study: "Some young men deliberately employ passionate motion pictures as a means of inducing a greater attitude of receptiveness on the part of their girl companions. Such behavior points further to the fact that the influence of motion pictures in arousing impulses and feelings and lessening ordinary self-control is being recognized and sometimes utilized."¹⁶ The implications of such behavior are better understood when we realize that the emotional reaction of the average adolescent to a love picture, as measured with a psychogalvanometer, is twice as great as that of an adult. His normal pulse rate of 80 beats per minute increases to double this rate and in intensely passionate scenes is found to go even higher. A physical imprint is left on his psychophysical self lasting as long as 70 hours and some recover normal composure only after three days.¹⁷

For the adult a movie is just another picture, but for the adolescent it is a transcript of life which he enters into rather completely. As one adolescent phrases it, "They [the movies] work you up into a daze so that you imagine yourself in the scenes on the screen and feel what they feel." Thus lost in the sweep of the drama, feelings are violently stirred, impulses ordinarily latent or restrained are released, images are vividly fixed, and appetites are whetted. As a result of such strong emotional experiences, the adolescent boy is quite likely to experience subsequent temptations which at times may be extremely difficult to resist.

TYPES OF MOVIES PREFERRED BY ADOLESCENTS

The data in Table 2 offer further evidence of the adolescent's enthusiastic response to movies, for very few of the boys were able to confine their choice of the kind of movie they liked best to a single type. Many liked so many that they simply said they "liked several." The average high-school boy rates 2.3 different types of movies among those he likes best.

It is interesting to note how the boy's preferences for certain types of movies vary with his age. The love-story and musical-comedy types consistently gain in favor as the boy grows older.

¹⁶ Herbert Blumer, *Movies and Conduct* ("Payne Fund Studies"), (New York: The Macmillan Co., 1935), 114.

¹⁷ *Ibid.*, 74-84.

TABLE 2. *Types of Movies Preferred by 2000 Catholic Boys on the Different High-School Levels*

Type of Movie	Freshmen	Sophomores	Juniors	Seniors	All classes
1. Mystery.....	48.8%	46.6%	42.6%	38.2%	44.1%
2. Musical comedy.....	33.2	34.2	42.6	45.8	39.0
3. Comedy of manners..	27.2	31.6	30.6	24.4	28.5
4. Historical.....	23.2	20.4	26.6	25.1	23.8
5. Gangster-G men.....	25.2	23.2	17.6	17.0	20.9
6. Western.....	24.8	18.0	12.6	10.0	16.4
7. News.....	15.6	13.4	14.0	12.6	13.9
8. Love story.....	6.4	8.8	11.8	15.2	10.6
9. Educational.....	10.2	7.2	10.2	11.4	9.7
10. Travel.....	6.0	8.0	8.4	7.6	7.5
11. "I like several".....	13.4	18.2	15.8	15.6	15.8
12. No preference.....	1.6	2.2	3.6	3.4	2.7

The musical comedy is preferred to all other types of movies by one out of three freshmen and almost one out of every two seniors. The love-story movie is the first choice of three times as many seniors as freshmen. A loss of interest as the boy grows older is consistently evinced, however, in the mystery, gangster-G men and Western types of pictures. The seniors who prefer the cowboy type of movie are fewer than half the number of freshmen who prefer the same. Another point worthy of noting is the sudden drop in the number of seniors who prefer slapstick comedy. It will be remembered that older boys also found humorous reading material less appealing than the younger boys found it.

But in general, mystery pictures are the most popular with high-school boys, followed in order by musical comedy, the ordinary comedy, historical movies, and the gangster and Western types of pictures.

More interesting and more important than the types of movies preferred by adolescents is the influence which movies have upon them. On the one hand, one would not expect the movies to have a deep influence on them because the majority attend the movies ostensibly just for sheer entertainment. On the other hand, one might expect exactly the opposite, not only because of the vivid portrayal on the screen of specific conduct patterns in definite problem situations which parallel very closely problems in their own lives, but because the individual unconsciously tends to regard as commendable, and therefore, imitable, that which is attractive. Another reason for expecting such an influence is the evidence offered by the Payne Fund Studies, that after six weeks'

time, high-school students still remember 88 per cent of what they saw in the movies and that even after three months the amount retained is about the same.¹⁸ More specific evidence that movies profoundly affect young people is presented by Shuttleworth and May, who show this influence by comparing a group of movie-going with non-movie-going children.¹⁹ and by Blumer and Hauser, who illustrate the effect of motion pictures on delinquency. For example, they point out how 31 per cent of the boys that they studied claimed that movies had incited them to daring escapades, how 49 per cent of a group that had been caught blamed the movies for giving them their first desire to carry a gun, and how 28 per cent of this same group said that movies had incited them to practice "stick-ups."²⁰

INFLUENCE OF MOVIES ON BOY'S LIFE AND CONDUCT

To what extent and how are our Catholic high-school boys influenced by the movies? We put the question to the boys themselves in this way, *Have the movies ever influenced your conduct, actions, or way of thinking?*, and then followed it immediately with, *If so, in what way?*

In considering the replies to these questions it may be well to remember that the influence of the movies is quite subtle and very often on the unconscious level, with the movie goer quite frequently not realizing the extent to which he is being influenced. Perhaps the more common influence is of the type that consists of the implantation of ideas, ideals, and attitudes; but this does not make the influence a whit less real, for ideas, ideals, and attitudes are directive of the type of conduct which may follow. Despite the fact that much of the influence of the movies is likely not to be recognized by the person himself, it is nevertheless interesting to see to what extent high-school boys recognize this influence.

In their reply to our first question, we learn that nearly half of the boys (47.6 per cent) feel that they have been influenced by the movies. Only a fourth of them (27.7 per cent) deny such influence, while another fourth (24.2 per cent) are uncertain as to whether

¹⁸ H. J. Forman, *Our Movie-Made Children* (New York: The Macmillan Co., 1933), *passim*.

¹⁹ F. K. Shuttleworth and Mark A. May, *The Social Conduct and Attitudes of Movie Fans* ("Payne Fund Studies"), (New York: The Macmillan Co., 1933), 12-26.

²⁰ H. Blumer and P. M. Hauser, *Movies, Delinquency, and Crime* ("Payne Fund Studies"), (New York: The Macmillan Co., 1933), 71.

they have been influenced or not. As usual, just a few failed to reply. But of those who have been influenced, 7.6 per cent feel that the movies have influenced them very much.

HOW ADOLESCENTS SAY THEY ARE INFLUENCED

Now, in what ways have the boys been influenced? Most of the replies to this question were quite individual. Some say that after seeing a "crook" picture they go out of the theater feeling tough, that they turn up their coat collar and squint at people out of the corner of their eyes as if they were going to "stick 'em up." Some say that love scenes make them "more pensive and more desirous of being lovable and cuddly," that such scenes make them want to go out and experiment, that they "stimulate sex feeling to the fever point," that sensuous scenes play havoc with their emotions and "induce the idea of wildness and of being 'hot.'" Others simply say they experience a craving to imitate what they see on the screen.

Because of the individual tone of so many of the comments, we shall first present a cross section of them, and afterwards, a summary in tabular form.

Like the *Dead End Kids* we formed a club and do quite a few things we should not do. (1)*

Well, I like to try to walk like Mickey Rooney. (1)

About how those cowboys knock a guy out. I try their stuff sometimes but it doesn't work so good. (1)

Makes me feel I should be better. (1)

That crime does not pay and that your mother is the best friend you got. (1)

Led me to dislike my mother in some ways. (1)

Gave me a strong desire to take a girl out. (1)

Love Finds Andy Hardy changed my mind a little and made me think about later life. (1)

Showed me how to handle girls, and how to act in public. (1)

Made me wild around the house, and some of them make me act tough. (1)

Drove me to certain acts of impurity. (1)

Sometimes I think of being a doctor or lawyer after seeing a surgical picture. (2)

I will follow the principles of the actors. (2)

When younger I used to re-enact the Westerns, but now I copy the techniques of the stars. (2)

* Numbers identify the writer of the comment, e.g., (1) freshman; (2) sophomore, etc.

They have given me the idea that I should be having more dates. (2)

When I come from a mystery picture I wish I could be mysterious. (2)

Seeing "hot" scenes arouses my passions. (2)

Taught me how to act in company, how to eat, and how to improve my talk. (2)

How to make love to girls, the proper way to kiss, one arm over and one arm under. (2)

I try to imitate them in every way, talk like them, act like them, dress like them. (2)

They changed my opinions on sexual things, made me believe things my conscience does not approve. (2)

Afterward they come back to me and cause bad thoughts. (2)

Movies showing men and girls so close together sometimes break down my morals. (2)

I find myself doing what the leading actor would have done if he were in my place. (3)

If I see a man acting the part of a perfect gentleman, I want to be a perfect gentleman. (3)

Get me thinking I could "get away" with a crime if I only did it and planned it well. (3)

I usually act goofy after seeing a comedy and keep on repeating certain things. (3)

They have made me act better and have changed my character. (3)

Going out with girls after a love picture makes me want to kiss and fondle them. (3)

Made me dress neater and aroused my curiosity to the extent of looking up certain things. (3)

In matters of religion mostly—pertaining to girls and necking. (3)

When I see a movie in which a man is with a woman, I listen and watch closely all his manners and actions. (3)

Have changed my ideas all around. (4)

I often find myself planning my life according to what I have seen in the movies. (4)

Many of my actions are patterned after those I see on the screen. (4)

Sometimes they make me braver and give me more confidence. (4)

They have got me to feel that I am someone else; a brave hero. (4)

Gave me a desire to help better the conditions in the slums. (4)

Sometimes I walk straighter and am more courteous and polite. (4)

They have given me a "never-say-die" spirit. (4)

Got me finally to buy a speed boat. (4)

Have showed me how to solve some of my problems and have given me an ambition to be somebody. (4)

After seeing a love picture I replay the love scenes with my girl friend. (4)

Some movies have taught me certain tricks of making love and have shown me new ways of petting. Afterwards I try them out on the girl I'm with. (4)

TABLE 3. *Influence of Movies on 952 High-School Boys*

<i>Rank</i>	<i>Manner of Influence</i>	<i>Per cent</i>
1.	Movies have caused me to imitate the hero and other characters; inspired me to do what they did, to try to live as they live. . . .	15.2
2.	Influenced my actions, my behavior and conduct; tried to be funny like the actors, tried to act tough like a gangster.	14.6
3.	Changed my attitudes and gave me new viewpoints; affected my thinking on a number of things; set my imagination in motion. .	9.9
4.	Taught me new ideas; gave me a broader view of life and people; influenced me educationally.	9.6
5.	Influenced my manners, my social relations; showed me how to act in public and in certain situations; made me more polite. . . .	9.2
6.	Influenced me in sex matters, morally; gave me impure ideas, drove me to impure actions.	8.6
7.	Imitated their talk and mannerisms; made me try to talk more distinctly; imitated them in dress and appearance.	8.4
8.	Gave me an ideal, a goal to aim at; stirred my ambitions vocationally. (10 per cent of these add: "But the ideal was false," or "Gave me impossible ambitions.")	8.2
9.	Good: gave me desire to improve myself; to do better, to do good; showed that crime does not pay.	7.5
10.	Affected my relations with girls; showed me lovemaking techniques; gave me a desire for pretty girls and more dates.	7.4
11.	Gave me ambitions to do big things, to be a hero, to be rich and to lead an easy life; a desire for popularity.	6.2
12.	Miscellaneous: cleared up some of my problems, aroused my curiosity about things, "just a bad influence," showed me how people get away with things.	3.7

A glance at the above comments and Table 3 impresses us with the role of imitation in the adolescent's life. It is because of the adolescent's readiness to imitate that the movies exert such a powerful influence on him. In the table above we note how four out of ten mention specific instances of their imitating characters on the screen, while imitation is none the less present in the other ways in which they are influenced, though not specifically expressed. There is no doubt that the adolescent tends to take the attractive screen heroes as his models. In a way, this is none other than what should be expected, for the majority of movies deal with the conduct of young men and women and therefore treat of that phase of life into which the high-school boy is emerging. He is vitally interested in

this new phase of his life which as yet is quite vague, and he is therefore anxious to learn about it. To him what is portrayed on the screen is modern, up to date, correct, and thus he looks to this supplementary system of education to learn how to deal with others, how to act in public, how to talk, and what to wear. Thus, after seeing a movie, many an adolescent may practice poses and mannerisms before the mirror, imitating the hero's nonchalance, his manner of smoking a cigarette, even his manner of implanting a kiss as he makes love to the heroine.

Many of the boys explained in general terms the influence which they feel movies have on them; hence it is difficult to determine exactly if their reactions are wholesome. However, judging from the above table, it seems that the influence of movies on these boys is on the unwholesome side.

GIVE WRONG IDEA ON SEX AND PETTING

An attempt was made to see specifically what effect movies had in the matter of sex and respect for authority. We asked the boys, *Have the movies ever given you wrong ideas about sex, love, and petting? Have the movies ever lessened your respect for authority?*

To the first of these questions, 43.7 per cent replied in the affirmative, though 55.8 per cent said the movies rarely had this influence upon them. Of those who have been given wrong ideas on sex and love by the movies, 30 per cent say that they have very frequently been influenced in this manner. A study of these replies on the various age levels reveals a tendency for the older boys to be more affected by the movies in this matter of sex than the younger boys. Some go as far as to add, "Something should be done to stop certain shows from showing suggestive movies." Yet, while more than four out of ten admit that the screen has had a detrimental influence on them in the matter of sex, love, and petting, it seems that there are still others who have been similarly influenced but who fail to recognize this influence as wrong. Some, in replying to related questions, say: "The movies have made me kiss and pet much more than I would otherwise"; "Through the movies I have come to freely abandon myself to the fact that lovemaking is okay." However, these same individuals fail to admit that motion pictures have given them wrong ideas in these matters.

Nearly eight out of ten (79.1 per cent) claim that the movies have not lessened their respect for authority. A few replying thus add that, on the contrary, movies have made them think more highly

of law and authority. One out of five (19.7 per cent), though, has lost some respect for authority because of the flippant treatment of those in authority by the movies. But only one out of twenty (5.2 per cent) has frequently had this experience.

Among the one-fifth who say their respect for authority has been lessened by the movies, the younger adolescents tend to predominate.

ENGENDER DISSATISFACTION WITH LIFE IN SOME

We sought further information about the effects of movies on adolescents with the following question, *After seeing a movie, do you come away as satisfied with your condition in life as before you went in?*

In portraying the life of modern youth in an attractive, romantic way, amid a setting of luxury and freedom, motion pictures tend to engender a certain amount of dissatisfaction with life. Almost unconsciously, one is led to compare his own life with that presented on the screen, and such a comparison may lead one to become dissatisfied with his own condition in life. Blumer, in a sample of 458 motion-picture autobiographies of high-school students, found that 22 per cent of them mentioned that motion pictures had caused them to become dissatisfied with their home.²¹ According to our study, six out of every ten high-school boys (60.3 per cent) are not affected in this manner at all; but one out of every ten very frequently is. For these 200 boys, almost every movie they go to see sends them away more dissatisfied with their condition in life than they were before they went in to see it. Outside of the few who did not answer (.5 per cent), an additional three out of ten (29.2 per cent) experience these same feelings of dissatisfaction but only occasionally. For these latter, only certain types of movies produce this mood of introversion which makes them feel dissatisfied. In general, the number of older boys who are affected by movies in this way tends to be larger than the number of younger boys.

MOVIES SOUGHT AS A SOURCE OF GUIDANCE

One more point remains to be considered, namely, the extent to which high-school boys look to the movies for solutions to their perplexities and for light and guidance in their life. In moments of moral crisis it is quite possible that an adolescent may turn to the sayings or actions of a hero who found himself in an analogous situation, as a practical way out of a difficulty.

²¹ Herbert Blumer, *Movies and Conduct*, 156.

To see to what extent adolescents really look to the movies for guidance, we asked them, *Do you feel the movies are an important guiding influence in your life?* To this question 24.4 per cent of the boys answered "Yes"; 62.6 per cent, "No"; and 12.4 per cent, "Uncertain." Twelve boys gave no answer. From the answers that were given to the next question, *Why?*, it is apparent that a fair number who answered "No" to the question we are considering interpreted the word *important* to mean *necessary* guiding influences, for they went on to explain that they could "get along without it" or that they consulted others who influenced them more. But be that as it may, one-fourth of our Catholic high-school boys do regard the movies as an important guiding influence in their lives.

It would seem, however, that our high-school girls look even more to the movies as a guiding influence than do our boys, for more than a third of the girls (35.5 per cent) felt their attendance at the movies was an important guiding factor in their life, only 52.8 per cent of them being of the opposite opinion.²² These figures are quite significant in view of the fact that many of the motion pictures portray principles of conduct and concepts of character which are anything but wholesome and certainly not in keeping with the Catholic code of morals.

MOVIES, A GUIDING INFLUENCE: PRO AND CON

Further light is cast upon the adolescent's reaction to the movies when we consider his reasons for regarding or for not regarding motion pictures as an important guiding influence in his life. In Table 4 we have summarized his reasons, both pro and con, in this regard.

In order that the reader may still further appreciate the boys' reasons for their views of the movies as an important guiding factor in their life, we present a random sampling of their comments which will lend individual color to the reasons already presented in tabular form above. Some give the following reasons for taking movies seriously:

Because they sometimes work out my troubles. (1)*

They give me ideals to live for. (1)

They show us things that do not occur in our lives and therefore help us to understand life. (1)

²² Sister Mildred Knoebler, O.S.B., *The Self-Revelation of the Adolescent Girl*, 118.

*Numbers identify the writer of the comment, e.g. (1) freshman; (2) sophomore, etc.

TABLE 4. *Reasons Given by High-School Boys as to Why They Do or Do Not Regard the Movies as an Important Guiding Influence in Their Lives*

<i>A. Why 488 boys regard movies as an important guiding influence in their life:</i>	
1. Learn about life from them, the ways of the world, how others live and things I would not otherwise know about.	24.8%
2. They teach us what to do and what not to do, what is expected of us, how to live and how to act in life, what is right and what is wrong; give pointers in love matters and social relations.	21.2
3. Give me ideals, ambitions, inspiration; show models and examples I can follow.	15.0
4. Give me new ideas, new attitudes, new viewpoints.	8.8
5. Because movies are educational.	8.4
6. Show me how to solve some of my problems.	6.8
7. I naturally try to imitate what I see and therefore are important. .	6.0
8. Teach us that crime does not pay; show dissatisfactions and hardships of life.	5.6
9. Because of the morals portrayed in them.	3.0
10. Miscellaneous: Because of their alluring way of putting things, see so many of them; stay in your mind so long; help in deciding vocation; recreational influence.	7.1
<i>B. Why 608 boys do not regard movies as an important guiding influence in their life:</i>	
1. Movies are too fictional and farfetched to be taken as a guide; not true to life.	22.1%
2. Regard movies only as entertainment.	20.1
3. Realize they are only stories; they are just for box-office returns. .	19.8
4. They teach things that are not good for you; glorify wrong things. .	9.4
5. Do not pay much attention to movies, do not take them seriously. .	7.8
6. Have no bearing on my life.	6.3
7. Forget them when I leave the theater or soon after.	5.7
8. Not an <i>important influence</i> because can get along without them. .	5.4
9. Don't see enough to them to affect me.	4.5
10. Other reasons.	3.2

Help me make up my mind on what I want to be. (1)

A good movie is like a lesson in leading a good life. (1)

In the movies I see boys who are faced with the same problems as I am. (1)

Because they tell you what to do in life. (1)

Give me different slants on life. (2)

They make your own difficulties smaller. (2)

Give me pointers for my everyday life. (2)

Movies put you wise to a lot of tricks and give you good advice on a number of things. (2)

Teach you how to act and what is right. (2)

They show you real life and what you see in the pictures stays in your mind longer than anything else. (3)

Give me an example of how to live and point out the way for me. (3)

Men on the screen are men that are worth trying to follow. (3)
 Sometimes they give you new ideas that help you in your life. (3)

Because I have got in the habit of looking to them for ideas. (3)
 I try to model myself after the hero. (3)

Help me to understand things in my own life. (3)

Teach you fine points, show you what it takes to be a success. (4)

Many of the things they deal with parallel things in my life which I am anxious to know about. (4)

They give me a preview of the life that lies ahead of me. (4)

Because some movies teach you about love. (4)

Movies are not taken seriously by some boys for the following reasons:

Because they are not real life, they are fakes. (1)

They are make-believes and a lot of bunk. (1)

I know that movies aren't patterned after real life. (2)

Because some don't teach you the proper things, they make you want to go out and steal after seeing a show. (2)

Movies always end up with mushy love and that can't happen in real life. (2)

They are too far removed from my life. (3)

Most of them are impossible in the lives of real people. (3)

Written to make money and therefore not authoritative to guide my life. (3)

I forget them three hours after I see them. (3)

They are just stories written only to please the public. (3)

Too imaginary for my practical mindedness. (4)

They cut no ice, I only go for the fun. (4)

Companions, parents, and teachers influence me more. (4)

Some are too shady and you naturally know they are no guides. (4)

SUMMARY

Why, then, do high-school boys feel that movies are an important guiding influence in their life? Because they feel that movies teach them about life and the ways of the world; because they teach them what to do, how to act, what is right, and what is wrong. At least 46 per cent of those who look to the movies for guidance give this as their reason for so doing. The danger of this attitude is self-evident, and it throws much light on the multifarious problems to which this attitude may give rise. Others feel that the movies provide them with ideals and inspiration, give them new ideas, and show them how to solve their problems.

And why is it that the majority of high-school adolescents do not

regard the movies as an important guiding factor in their life? Because they realize that movies are not true to life, that they are only stories, and because they regard them merely as entertainment. So reply 62 per cent who do not take their movies seriously. Therefore, according to their own way of thinking, the majority of our high-school boys regard the movies principally as a form of entertainment.

There are some men, principally in the commercial world, who would overdraw the latter view of the movies. They emphasize the fact that the movies are sheer entertainment, a catharsis, a purging of the emotions, an opportunity to escape from the headaches of living. But such a limited concept of the movies as a sort of national aspirin is not in keeping with the findings presented in the foregoing pages. With nearly five out of every ten boys claiming that the movies have influenced their conduct and with almost as many admitting that these pictures have given them wrong moral ideals, with four out of every ten stating that movies have at least on occasion made them dissatisfied with their own lot in life, with one out of five claiming a lessening of respect for authority because of what was seen on the screen, and with one out of every four feeling that the movies are an important guiding influence in life, it is quite evident that motion pictures are more than mere entertainment. They are a powerful educative force, capable of turning the rising tide of youth either into the path of wholesome manhood or backward into the sinful path of self-indulgence.

BROTHER URBAN H. FLEECE, S.M.

SECONDARY TEACHER EDUCATION IN CATHOLIC COLLEGES AND UNIVERSITIES

In 1940 the North Central Association of Colleges and Secondary Schools appointed a Committee on the Preparation of High School Teachers in Colleges of Liberal Arts. The function of this committee was to investigate the current practices of these colleges in an effort to improve methods, stimulate interest, and as a result to train more efficient teachers.

This study was carried on for the first semester of the school year 1940-41. Ever since the first report of this committee (January, 1941) and the series of valuable conferences which followed it, the interest and enthusiasm have grown so rapidly that the General Education Board has made financially possible the extension of the investigation on a much larger scale. Only 12 colleges participated in the first plan; but for the second study 28 colleges, carefully selected to give a variety of age, size, location, and religious and non-sectarian affiliations, have been chosen from a group of about 80 liberal arts colleges which made application.

The secretary of the committee has made this important statement:¹

A great responsibility in the preparation of secondary school teachers has traditionally rested upon liberal arts colleges. These small, independent, usually church-related institutions prepare almost as many high school teachers as all other agencies combined and the character of this preparation is therefore of vital importance to the entire educational world.

Catholic colleges and universities represent a large part of the "church-related" institutions; hence, the purpose of this study to investigate the current practices existing in the preparation of high school teachers in our Catholic colleges and universities.

DATA UPON WHICH STUDY IS BASED

The data upon which this study is based were collected during the first semester of the school year 1941-42. A list of all the Catholic Colleges and Universities was compiled from the Educational Directory, 1941.² No junior colleges were considered in this study since they do not offer teacher training for high school

¹ Cooper, Russell M. "Liberal Arts Colleges Study Teacher Preparation." *The North Central Association Quarterly*. January, 1942. Vol. XVI. No. 3, p. 262.

² Office of Education, Bulletin No. 1, Part III. "Colleges and Universities."

teachers. This list included 160 colleges and universities of which 48 are for men, 83 are for women, 19 are co-educational, 7 are Teachers Colleges, and 3 are co-ordinate.*

A preliminary plan of inquiry consisting of three questions on a double government post card was mailed to each of the 160 colleges and universities.

The results from this preliminary survey were gratifying; 122 colleges and universities returned the cards. This was a return of 76 per cent. The results of the questionnaire are shown in Table 1.

TABLE 1.—*Results of First Questionnaire*

<i>Educational Courses Offered</i>	<i>Number of Colleges</i>
Secondary teacher training.....	55
Both Secondary and Elementary.....	49
Elementary only.....	5
No educational courses.....	13
Total.....	122

The second questionnaire consisted of three mimeographed sheets. This was mailed to each of the 104 colleges and universities which offer training for high school teachers.

Seventy of these colleges and universities answered the second questionnaire. This study refers only to these 70 colleges and universities which include 17 for men, 39 for women, 12 co-educational, and 2 co-ordinate. They represent 25 states and the District of Columbia.

TABLE 2.—*Accreditation*

<i>Accrediting Agency</i>	<i>No. of Colleges</i>
Association of American Universities.....	8
Association of American Colleges.....	19
National Catholic Educational Association.....	43
New England Association of Colleges and Secondary Schools.....	3
Middle States Association of Colleges and Secondary Schools.....	18
North Central Association of Colleges and Secondary Schools.....	26
Southern Association of Colleges and Secondary Schools.....	2
Northwest Association of Colleges and Secondary Schools.....	7

* Separate colleges for men and women under the same administration.

Sixty-four of the colleges and universities represented in this study sent in data concerning their accrediting and affiliations. Table 2 gives a survey of those colleges accredited by the seven agencies mentioned and the National Catholic Educational Association.

The following table shows the distribution of other affiliations which were mentioned in the replies.

TABLE 3.—*Other Affiliations*

<i>Affiliations</i>	<i>No. of Colleges</i>
State Department of Education.....	39
State University.....	12
American Council on Education.....	11
Catholic University.....	18

EDUCATIONAL COURSES

An estimate of the introduction of educational courses and teacher training programs into the colleges and universities was made from the data supplied by 58 of the 70 colleges participating. The following table will give that information compiled by decades.

TABLE 4.—*Establishment of Teacher Training in the Colleges*

<i>Introduction of Educational Courses by Decades</i>	<i>Number of Colleges</i>
1890-1900.....	1
1900-1910.....	5
1910-1920.....	8
1920-1930.....	27
1930-1941.....	17
Total.....	58

The following table will indicate the level at which teacher training may be started:

TABLE 5.—*Level at Which Training Begins*

<i>Level</i>	<i>Frequency</i>
Freshman.....	7
Sophomore.....	25
Junior.....	37
Senior.....	4
Total.....	73

TABLE 6.—*Professional Courses in Teacher Training*

<i>Title of Course</i>	<i>Frequency</i>		<i>No. of Sem. Hrs. Credit</i>
	<i>Required</i>	<i>Elective</i>	
Principles of High School Teaching....	41	10	2-6
Principles of Education.....	39	9	2-4
Educational Psychology.....	63	4	2-4
General Psychology.....	49	7	2-6
Special Methods in Subject Taught....	50	10	2-6
History of Education.....	21	41	2-6
Educational Sociology.....	2	18	2-3
Philosophy of Education.....	16	28	2-6
School Management.....	12	16	2-4

The first five courses mentioned seem to constitute the core of the required educational courses. Seventeen of the colleges require the first five courses just as they are listed, while the rest of the colleges vary the combinations.

Table 7 shows the number of semester hours of education required by the different colleges.

TABLE 7.—*Semester Hours of Education*

<i>Number Required</i>	<i>Frequency</i>	<i>Number Required</i>	<i>Frequency</i>
30.....	3	15-18.....	1
25.....	1	12-18.....	1
24.....	8	17.....	6
20.....	5	16.....	4
19.....	6	15.....	8
18.....	23		

MAJORS AND MINORS

A major is a principal subject of study, chosen by a student for a degree, in which he is required to take a certain number of courses or class hours. A minor differs only in the fewer hours required.⁴

The following table shows the number of major and minor sequences required by 58 of the colleges.

⁴ *Webster's Unabridged Dictionary.*

TABLE 8.—*Major and Minor Sequences*

<i>Combinations</i>	<i>Frequency</i>
1 Major.....	27
2 Minors.....	
1 Major.....	23
1 Minor.....	
2 Majors.....	4
1 Minor.....	
2 Majors.....	2
0 Minor.....	
2 Majors.....	2
2 Minors.....	
Total.....	58

For an English major the range is 16-40 semester hours with most of the colleges requiring either 30 or 24 semester hours. The range for a minor in English is 6-34 semester hours; most of the colleges require 18 semester hours.

In social science the range of semester hours for a major is 16-40 semester hours; most colleges require either 30 or 24 semester hours. For a minor the range is 12-24 semester hours, with most colleges requiring either 18 or 12 semester hours.

The history major range is 16-36 semester hours with most colleges requiring 24 semester hours. The range for a minor is 6-24 semester hours; most colleges require 18 semester hours.

In science most colleges require either 24 or 30 semester hours for a major and 12 or 18 semester hours for a minor.

In mathematics, Latin, French, Spanish, German, art and music, the majority of colleges require 24 semester hours for a major and 18 semester hours for a minor.

Only 20 colleges reported a major or a minor in physical education. Not many colleges for women offer this course, and the majority of the colleges reporting belong to that group.

OBSERVATION TEACHING

While 54 colleges and universities indicated that they require observation as part of their training, only 38 of them actually specified the amount they require. The probable reason for this is that the amount varies in different states, and it also varies for individual students in a college, since all are not preparing to seek teaching positions in the same state where the college is located. The data show that all of the colleges are meeting their state

regulations. Where there is a variation, it is because they are also meeting the regulations of other states. The following table will indicate the amount of observation required.

TABLE 9.—Hours of Observation Required

<i>Number of Clock Hrs.</i>	<i>Frequency</i>	<i>Number of Clock Hrs.</i>	<i>Frequency</i>
180.....	4	45.....	2
150.....	1	36.....	1
108.....	1	30.....	7
100.....	1	10-30.....	1
90.....	7	24.....	1
80.....	2	13-20.....	1
75.....	1	15.....	2
40-60.....	1	10.....	1
60.....	1	9.....	1
54.....	1		
50.....	1	Total.....	38

Most of the observation is done off the campus. This is desirable because it broadens the student's experience. An interesting fact is that more observation is done in public schools than in private schools. While this may be surprising, it is commendable. The majority of the students will obtain their teaching positions in public schools. For this reason an effort should be made to give them as much experience in observation and student teaching in the public schools as can be arranged.

The amount of credit allowed for observation varies in proportion to the number of hours of observation accomplished. Many schools do not consider observation by itself, but take observation and student teaching as a unit and give credit accordingly.

Sixty-two of the colleges and universities reporting require student teaching; eight do not require it. The amount of student teaching in each college is determined by the state regulations, not only of the state in which the college is located, but also of the state in which the student lives and where employment will probably be sought. Thus, the hours of student teaching might be different for each member of the same class in a college.

The range of hours of student teaching is from a minimum of 10 hours to a maximum of 180 hours. The following table will show the hours required and the frequency.

TABLE 10.—*Hours of Student Teaching Required*

<i>No. of Hrs.</i>	<i>Frequency</i>	<i>No. of Hrs.</i>	<i>Frequency</i>
180.....	7	75.....	2
120.....	2	60.....	2
108.....	2	54.....	2
100.....	1	50.....	1
96.....	1	45.....	3
95.....	1	40.....	2
90.....	8	36.....	2
60-90.....	1	30.....	4
30-90.....	3	15.....	1
40-80.....	1	10.....	2
40-60.....	1		
		Total.....	49

The hours of credit given for the student teaching depend upon the amount of teaching required. The range of credit is from 2 hours to 9 hours.

Tables 11 and 12 will show the length of time used for student teaching and the number of sessions each week.

TABLE 11.—*Length of Student Teaching in Weeks*

<i>No. of Weeks</i>	<i>Frequency</i>	<i>No. of Weeks</i>	<i>Frequency</i>
60	1	15	4
38	1	12	4
36	4	10	2
30	1	9	2
27	1	8	4
24	1	6	5
20	1	5	1
18	15	4	1
17	1	2	1
16	4		
		Total.....	54

TABLE 12.—*Class Sessions Per Week Taught by Student Teachers*

<i>No. of Sessions</i>	<i>Frequency</i>
10	1
5	36
4	1
3	4
2	3
1	3
	48

The range is from two weeks to sixty weeks and from one session per week to ten sessions. The majority of schools prefer to have concentrated student teaching for one semester, or eighteen weeks, five sessions each week.

Sixty of the colleges and universities require the use of detailed lesson plans for the student teachers. The following table will show who is responsible for the plans.

TABLE 13.—*Lesson Plans*

<i>Plans Made</i>	<i>No. of Colleges Reporting</i>
By student teacher.....	13
By supervisor.....	0
By both.....	47
	<hr/> 60

Replies concerning the fee charged for student teaching reveal the following facts:

TABLE 14.—*Fees for Student Teaching*

<i>Fee Charged</i>	<i>Frequency</i>
\$42.....	1
30.....	1
25.....	12
20.....	3
15.....	1
10.....	2
10 per sem. hour.....	1
5 per sem. hour.....	3
No fee.....	35
	<hr/> 59
Total.....	

This table shows that the majority of colleges do not charge a fee for student teaching. When a fee is charged, it is collected by the college and paid to the critic teacher. This happens often when the student teaching is done in public schools. In other instances, the college defrays the expense of student teaching without charging a fee other than that contained in the regular tuition charges.

CRITIC TEACHERS

In the majority of schools the regular class teacher acts as critic teacher. This situation is advantageous because of her knowledge

of her own pupils which should give her a better opportunity to judge their response and reactions to the student teacher.

Some schools appoint a certain number of teachers to act as critic teachers, and arrange their schedules in order to allow them some free time to be present at classes other than their own to supervise the student teaching. This arrangement has many difficulties and is usually avoided unless the regular class teacher is unprepared to act as a critic teacher.

A third type of arrangement for a critic teacher is to have one person, usually the supervisor, act as critic teacher for all the student teaching classes. This arrangement is possible only where a very small number of teachers are being trained.

A total of 314 critic teachers are employed by 39 of the colleges and universities. Of this number, 129 are religious teachers and 185 are secular teachers. This is not surprising since the greater part of student teaching is done in public schools.

During the past forty years teacher training has had a continuous and steady growth in the college curriculum. The most important period of development was from 1920 to 1930. At no other period were so many educational courses introduced in the colleges. A general estimate of the data supplied indicates that the training of secondary teachers is one of the important functions of the colleges at the present time. Some educators are very concerned about this situation, and they express fear for the future of teacher training in liberal arts colleges since so many students choose teachers colleges for their education.

LIBERAL ARTS COLLEGE VS. TEACHERS COLLEGE

The history of education shows very definitely that colleges were training teachers long before the idea of a public normal school was even conceived. When the normal schools were established, many colleges resented this attempt. Years later when the normal schools became teachers colleges and broadened their courses of study to train high school teachers, the colleges became antagonistic and felt that this was an infringement on their rights of training teachers. The controversies existing in some states between liberal arts colleges and teachers colleges are not of recent origin and can be traced back to the founding of the normal schools. The change from a normal school to a teachers college can be arranged when the institution offers a four-year college curriculum which leads to a baccalaureate degree. From 1920 to 1938 the number of teachers

colleges increased from 39 to 153. Formerly the liberal arts colleges alone trained secondary teachers. Now the field is also open to the teachers colleges, and both types are in competition.

An objection that the advocates for the teachers colleges raise is that most of this teacher training is offered by liberal arts colleges which have religious affiliations, and the inference is that the training, therefore, might be of an inferior quality. It must be remembered that practically all of the liberal arts colleges were denominational when they were founded, and these were the colleges which trained the early teachers. As time went on, some of the colleges lost their denominational characteristics, but many have retained them even to the present day. Catholic colleges and universities form a large part of these denominational schools which have never deviated from their religious motivation. This does not mean that the religious element excludes all other attempts at maintaining a modern, efficient system of education.

Catholic colleges and universities have always been alert to changes or modifications which would improve teaching conditions and develop better trained professional people. The data presented in this study show how consistently the colleges are meeting their state requirements. Of the 70 colleges represented in this study, 56, or 80 per cent of them, are affiliated with regional accrediting associations. Thirty-nine of the colleges have affiliation with their State Department of Education, while 12 more are recognized by the State University.

COURSES PRESCRIBED

The courses of study offered are those prescribed by the state. In 37 of the colleges teacher training is started in the junior year, while 25 of the colleges permit sophomores to begin the course. About one-third of the colleges require 18 semester hours of education, while the rest require either more or less within the range of 15-30 semester hours. With regard to majors and minors, 27 colleges require one major and two minors, and 23 colleges require one major and one minor. For the majority of subjects 24 semester hours constitute a major, while 18 semester hours may be counted as a minor.

Besides the actual teacher training courses, the colleges recognize the importance of general knowledge and rich cultural background. Too much specialization does not develop the broad fund of knowledge and well-rounded personality that a secondary

school teacher needs. The trend at the present time is to introduce courses in the different sciences and in other fields to give teachers an intelligent understanding of a range of subjects outside of their major and minor sequences.

The fact that Catholic colleges enroll students from so many states makes their problem of teacher training a peculiar one. Not only must the potential teachers be prepared to obtain licenses from the state where the college is located, but they must also meet the requirements of their own states. Since many of the potential teachers will obtain positions in public schools, opportunities for observation and student teaching are procured in the public schools whenever this is possible. The data disclosed the fact that the greater part of observation and student teaching is done off campus and in public schools. This broadens the experience of the student teacher. The amount of observation and student teaching required differs according to the state requirements. The range of clock hours of observation was from 9-180 hours, while the range for student teaching was from 10-180 clock hours. Most of the student teaching is conducted for one semester of 18 weeks with five periods each week. Sixty of the colleges require detailed lesson plans which are prepared by the student with the assistance of the critic teacher or supervisor.

When the teacher education is completed, some of the graduates obtain positions in private schools, while others are employed in public schools. Many of the potential teachers continue their study to obtain the Master's degree. So far, very few states require a fifth year of internship, but the trend seems to point that way. Many educators feel that a year of internship would tend to elevate the teaching career to the status of a profession.

Catholic colleges and universities are making strenuous efforts to train good teachers. If the education of youth is such a noble work, how much more vital is the education of a teacher who will instruct youth. Educating a teacher is not educating just one person; the influence and training are diffused to thousands.

SISTER MARIE JEANETTE RILEY, S.P.

EDUCATIONAL NOTES

OUR CONTRIBUTORS

JAMES E. CUMMINGS, L.H.D., Assistant Director, Department of Education, National Catholic Welfare Conference, is on the staff of *The Catholic Educational Review*.

REV. JOHN J. BARRY, Ph.D., Vice Rector of St. Francis Seminary, St. Francis, Wis., has contributed over thirty articles in the past few years to various magazines on his favorite, St. Thomas More.

BRO. URBAN H. FLEECE, S.M., Ph.D., Instructor in the Department of Education at the Catholic University of America, is Coeditor of *The Catholic Educational Review*.

SISTER MARIE JEANETTE RILEY, S.P., is Instructor in English and Adviser to Freshmen at St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.

REV. WERNER HANNON, O.F.M.Cap., a frequent contributor to various Catholic periodicals, has just completed his theological studies at Capuchin College.

REV. DOMINIC UNGER, O.F.M.Cap., S.T.L., S.S.L., is professor of Sacred Scripture at Capuchin College, Washington, D. C., and visiting lecturer at Catholic University.

FRANK J. DROBKA, Ph.D., Assistant Professor of Education, The Catholic University of America, is Coeditor of *The Catholic Educational Review*.

REV. EUGENE M. BURKE, C.S.P., S.T.D., is on the staff of the *Ecclesiastical Review*, a member of the faculty of Trinity College and of the School of Theology at the Catholic University of America.

REV. JOHN K. RYAN, Ph.D., Associate Professor of Philosophy in the School of Philosophy at the Catholic University of America, is a member of the Religious Books Committee of the American Library Association, author of *Modern War and Basic Ethics*, *Basic Principles and Problems of Philosophy*, etc., and contributor to various scholarly journals.

REV. EUGENE L. TUCKER, S.J., is in the Department of Biology, St. Joseph's College, Philadelphia.

SISTER ROSE AGNES, O.S.F., Instructor in Religion at the College of St. Francis, Joliet, Ill., is the author of the recently published *How to Be an Instrument of Grace in Fostering Vocations*.

THE BOGOTA EDUCATIONAL CONFERENCE

The Inter-American Congress on Catholic Education that is being held in Bogota, Colombia, June 1 to 9, under the joint initiative of the Pontifical University there and the National Confederation of Private Catholic Colleges, is expected to result in some very important findings. Each of the American Republics is to send an official voting delegate. Representatives of educational organizations, including several from the United States, are also expected to attend.

The American delegates will include the Rev. Edward B. Rooney, S.J., Executive Director of the Jesuit Educational Association; the Rev. John C. Friedl, S.J., of Rockhurst College, Kansas City; and Gen. Jose Ortiz-Monasterio, Faculty Adviser of Latin American Students, Loyola University, New Orleans.

Among the topics for discussion that are listed in the Agenda for the Congress are:

1. The importance, necessity, desirability, possibility of an Inter-American Union of Catholic educators.
2. Plans for an annual or biennial Congress of Catholic Educators with a permanent committee.
3. National Associations of Catholic Education; their utility and how to organize them; means for helping those already in existence.
4. The establishment of a magazine or newspaper and the financing of this periodical.
5. The method of organizing groups against materialism and naturalism.
6. National societies for Catholic education.
7. The education and instruction of Catholics.
8. Exchange of professors and students.
9. Defense of the rights of education.
10. The training of Catholic teachers.
11. Plans and programs in America.
12. The use of radio in education in America.
13. Educational films in the Americas and Catholic films.
14. Inter-American Catholic scouting, attempts at unifying such a program.
15. Special educational problems in America in secondary education, industrial, commercial, and artistic.

THE CATHOLIC UNIVERSITY COMMENCEMENT EXERCISES

The fifty-sixth annual Commencement Day exercises at the Catholic University of America were held on May 23, 1945. Degrees were conferred on more than 650 students of the various undergraduate and graduate schools of the University.

The Most Rev. Peter L. Ireton, Bishop of Richmond and Secretary of the Board of Trustees of the University, presided and gave the invocation and benediction. The Commencement Day speaker was United States Senator Francis J. Myers of Pennsylvania. The valedictorian, Andrew L. Gaboriault of Cleveland, received the degree of bachelor of chemical engineering.

Announcements were read by Rt. Rev. Msgr. P. J. McCormick as Rector. Deans of the various schools who presented the graduates for degrees were introduced by Rt. Rev. Msgr. Edward B. Jordan, Vice-Rector. The U. S. Navy School of Music band, in charge of Lieut. James M. Thurmond and directed by Musician John B. Paul, gave a special program.

Alumni Association activities included a luncheon for members of the Board of Governors, followed by their semi-annual meeting.

On Sunday morning, May 20, in the Shrine of the Immaculate Conception on the campus, a Solemn Mass was celebrated by the Rev. Dr. Edgar A. Lang, O.S.B., dean of men. The baccalaureate sermon was preached by the Rt. Rev. Msgr. Donald A. MacLean, associate professor of philosophy.

JOHN GILMARY SHEA PRIZE

In tribute to the great Catholic church historian of nineteenth-century America, the American Catholic Historical Association announces that a cash award of \$200, to be known as the John Gilmary Shea prize, will be given annually for the best published volume or completed manuscript making an original contribution to historical knowledge, preferably one bearing directly on the history of the Catholic Church. Writers are required to submit their books or manuscripts to the Rev. Dr. John Tracy Ellis, secretary of the association and associate professor of American Church history at Catholic University of America, not later than July 1st. Announcement of the winner will be made at the Association's annual luncheon next December.

"KEYS TO WORLD PEACE—CHRISTIAN BOOKS"

The Catholic Library Association is this year again sponsoring a national observance of *Catholic Book Week*. The 1945 promotion will be held from November 4th through 10th.

The director, Brother J. Sylvester, F.S.C., of Christian Brothers College, St. Louis, Mo., announces that plans for a more fully countrywide observance than has been attempted heretofore are well under way. Complete organization has been established in

37 states, and it is justifiably believed that within a few weeks similar arrangements will have been made in the others.

Catholic Book Week is the project of The Catholic Library Association. Inaugurated in 1940, it has received the approbation of a large number of bishops, and it has been celebrated annually, with mounting enthusiasm, since its inception.

The principal objectives of the observance are: (1) To bring into the clear the magnificent role of the Catholic Church during the centuries, as patron and promoter of good literature; (2) to offer nationwide tribute to Catholic books and their authors; (3) to impress Americans with the wealth of entertaining, informing and inspiring books written in a thoroughly Christian tone, whether by Catholics or others; (4) to express appreciation of the efforts of the publishers of Catholic books; (5) to encourage authorship on the part of Catholics.

The theme of the 1945 promotion is **KEYS TO WORLD PEACE—CHRISTIAN BOOKS.**

An attractive poster will be ready for distribution by September 1st. It will be selected as the result of an All-American Poster Contest now being conducted jointly by *The Catholic School Journal* and The Catholic Library Association in the Catholic high schools and colleges of the United States and Canada. The contest opened on April 15, and it will close on June 15.

While neither overlooking nor minimizing the importance of the promotion in the schools and the colleges, the Book Week Committee is this year placing greater emphasis on the adult phases of the observance than in the past. Grownups and other out-of-school people are being urged to take a more active part in the affairs of the Week. To this end, the committee is looking hopefully to families, diocesan and parish organizations, fraternal and social groups, hospitals, libraries (public and private), civic organizations, clubs, book shops, department stores and so on.

Suggested activities are Book Fairs, book exhibits, assemblies, lectures, panels, pageants, symposiums, dramatizations, pantomimes, Book Week teas, radio announcements and programs, book reviews, book review contests, the showing of posters and slogans, poster and slogan contests, the taking of orders for Catholic books, the giving of Catholic books as Christmas gifts and others readily suggested to those really interested.

Further information will be supplied, upon application, by either Miss Dorothy E. Lynn, secretary of The Catholic Library Associ-

ation. P. O. Box 346, Scranton 1, Pennsylvania, or Brother J. Sylvester, F.S.C., 6501 Clayton Road, St. Louis 17, Missouri.

SURVEY OF THE FIELD

The Catholic Sisters College, an integral part of the Catholic University of America, now has two new administrative heads to perform the tasks which the Rev. Dr. Frank P. Cassidy, dean of the institution, has had to relinquish because of ill health. The Rt. Rev. Msgr. Patrick J. McCormick, rector of the university, has named Rev. Gerald A. Ryan, instructor in religious education, to have charge of all educational functions at the Sisters College with the title of vice-dean, and the Rev. P. J. O'Connor, assistant professor of eloquence, has been named assistant treasurer and procurator. . . . The Most Rev. Karl J. Alter, Bishop of Toledo, has announced plans for a campaign to raise \$1,000,000 for the benefit of Central Catholic High School, Notre Dame Academy and St. Ursula's Academy in Toledo. . . . The estate of the late Albert Russell Erskine, former president of the Studebaker Corporation, has been purchased by St. Mary's College, conducted in South Bend, Indiana, by the Sisters of the Holy Cross. The estate, including a mansion, stables and cottages, was established in 1920. St. Mary's College will establish an academy on the site. . . . A mission institute to acquaint missionaries with the importance of social work in their apostolic endeavors will be conducted by the Institute of Social Sciences of St. Louis University from July 2 to August 3 as a summer school feature. Lecturers will include the Rev. Leo C. Brown, S.J., director of the Labor College of St. Louis University; the Rev. John P. Sullivan, S.J., director of the Department of Cooperatives and Industrial Relations at the Jesuit College, Kingston, Jamaica; and Miss Mary G. Dooling, of the Department of Cooperatives of The Queen's Work, Sodality central office of the United States and Canada. . . . The National Congress of Parents and Teachers now numbers 3,054,950 members on its rolls. Nearly 900,000 of these are men. . . . The War Savings Program of Saint Joseph's College as described in the scrapbook submitted to the War Finance Committee has been judged the winner in the State of Maryland. In announcing the decision, Miss Mary B. Maulsby, director of "Schools at War," wrote: "I offer my sincere congratulations on the ingenious manner in which it (scrapbook) was set forth as well as on the splendid, well-rounded War Savings Program which

it portrays. I have sent it to Washington to be entered in the National Contest." It was awarded second place in this contest. . . . Veterans re-entering Washington (D. C.) colleges are said to shun Greek-letter fraternities. . . . Governor Dewey of New York recently signed a bill creating 1,200 scholarships for war veterans (\$350 a year), in addition to the 1,200 authorized previously. . . . School systems in War Relocation Authority centers will end operations June 30. All Japanese American families are expected to resettle before the new Fall season begins. . . . "The high school must become for all the people what liberal arts colleges are now for a few," said Professor Lee I. Smith, of the University of Minnesota. . . . Since 1802 Congress has enacted more than 130 Federal-aid-to-education measures. . . . In a comprehensive survey of post-war plans for the University of Notre Dame, the Rev. J. Hugh O'Donnell, C.S.C., president of the university, declared in Chicago that "Notre Dame should have about \$25,000,000 during the next several years in order to consolidate her position and then go forward, within our pattern, to our goal." About half of that sum would be required in endowments for the development of graduate work, and another \$10,000,000 for new buildings and their maintenance, he said. . . . A new Catholic college for men, to be known as Kings College, which will be under the patronage of Christ the King, will be opened in temporary quarters in Wilkes-Barre, Pennsylvania, this fall, it has been announced by the Most Rev. William J. Hafey, Bishop of Scranton. After four or five years, it is expected that the college will be transferred to suburban Kingston, where permanent buildings will be erected on a 7-acre plot. The college will be under the direction of priests of the Congregation of Holy Cross and will be primarily a college of arts and sciences. It will serve a Catholic population of 250,000 in Luzerne County, of which Wilkes-Barre is the seat. . . . The Institutum Divi Thomae, noted research laboratory of the Archdiocese of Cincinnati, will establish a branch school at St. Mary of the Springs College in Columbus, Ohio, it has been announced. The Institutum was founded in 1935 by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, and has as its purpose the fostering of "fundamental research in the natural sciences to determine as far as possible the basic laws governing the natural phenomena." . . . Very Reverend Monsignor Geoffrey O'Connell, Ph.D., Superintendent of Schools of the Diocese of Natchez, will teach graduate courses in the philosophy of education at the

summer session of The Catholic University of America. Recently he conducted a drive for \$250,000.00 in Biloxi, Mississippi, where he is pastor of Nativity Church. The drive known as the Greater Biloxi War Memorial is for funds to build a Youth Center, a larger Notre Dame Central High, a new St. Michael's school and a new St. John's school. The mayor and city commissioners of Biloxi proclaimed May 7 through May 14 as Greater Biloxi War Memorial Week. Last year Dr. O'Connell, with the assistance of Dr. T. G. Foran of Catholic University, conducted a survey of Catholic elementary schools in the state of Mississippi. More recently a survey of secondary schools was made. Dr. O'Connell is the author of "Naturalism in American Education." . . . A commodious three-story dormitory for students of the School of Nursing Education of Catholic University of America will be ready for occupancy at the opening of the fall term in September, Rt. Rev. Msgr. P. J. McCormick, rector of the University, announces. . . . Compiled by Sister St. Magdalen, Librarian of Immaculata Junior College, Washington, D. C., a selected reading list of books and pamphlets on religious vocations has been issued by the Youth Department, National Catholic Welfare Conference. The list was prepared for the Vocational Crusade co-sponsored by the St. John Bosco Club of Chicago, and the Catholic University Conference, Catholic Students Mission Crusade. . . . Rev. Edward V. Stanford, O.S.A., Rector of Augustinian College, Washington, D. C., was elected Secretary and member of the Executive Board of the American Council on Education for the third successive year. The results of the recent elections were announced at the meeting of the Executive Board which convened in Washington, D. C., on May 4th. . . . Summer sessions of the Preachers Institute of the Catholic University of America will open on June 29 and continue until August 11, it has been announced by the Very Rev. Ignatius Smith, O.P., dean of the School of Philosophy at the university and Director of the Institute. Father Smith will be assisted by the Rev. P. J. O'Connor, assistant professor of speech at the university; the Rev. John L. Madden, professor of homiletics at St. Gregory's Seminary, Cincinnati, and the Rev. Luke Misset, C.P., professor of speech at the Passionist Monastery, Dunkirk, N. Y. . . . Richard J. Hurley, professor of library science at the Catholic University of America, has been elected President of the Catholic Library Association, succeeding the Rev. Andrew L. Bouwhuis, S.J., of Canisius College, it has been announced.

Brother Aurelian Thomas, librarian at Manhattan College, N. Y., has been elected Vice President, succeeding Mr. Hurley, and Miss Dorothy E. Lynn, assistant librarian at the University of Scranton and editor of the *Catholic Library World*, has been re-elected Secretary-Treasurer. Executive Council members elected to serve until 1951 are the Rev. Colman J. Farrell, librarian at St. Benedict's College, Atchison, Kansas, and Sister M. Norberta, director of the Department of Librarianship at Marywood College, Scranton. . . . A summer session graduate branch of the Catholic University of America will open at Rosary College, River Forest, Ill., on June 23, it has been announced. The Rev. John F. Cronin, S.S., professor of Theology and economics at St. Mary's Seminary, Baltimore, will act as director. His staff will include the Rev. Edward H. Peters, Washington; the Rev. David C. Fullmer, Chicago; the Rev. John M. Hayes, formerly of the National Catholic Welfare Conference; Sister Mary Joan, Chicago, and George Fleming, professor of history at Xavier University, Cincinnati.

The three foundations of education: seeing much, suffering much, and studying much.—*Catherall*.

When we are confused we say that we have lost our head. And when the world loses religion, it loses its head. As soon as education emancipates itself from religion, it resembles, in spite of all culture and enlightenment, the beautiful pagan torso with the head cut off. "In the beginning there was energy," Professor Thorndyke learnedly declared in his work, *The History of Civilization*. Have we been thrown back to the days of the Hindoos who solved the riddle of the universe by claiming that it rested on the back of an elephant, the elephant standing on a large toad, and the toad on—nothing? Surely there can be no agreement on fundamental ideas when scientists and educators deny the existence of fundamentals. How can rationalists and materialists, skeptics and atheists ever expect to agree on fundamental truths if they negate their existence even before they have tried to reach them? There is no honesty in such reasoning. There is, however, honesty in Scholastic philosophy because it gives full reins to reason, whether it deals with the sensible world or reaches beyond it. Nor does logic "quit the game" when it has reached the realm of the unseen.—*Thomas Plassmann, O.F.M.*

REVIEWS AND NOTICES

Church History in the Light of the Saints, by Rev. Joseph A. Dunney. New York: Macmillan. Pp. vi + 465. Price, \$2.75.

By choosing from each century a pivotal saint around whom the church history of that era revolved, Father Dunney has added something new to the ages-old story of our Faith. We see the hectic first century through the eyes of St. Peter; the second, through the eyes of St. Justin Martyr, the apologist; the third, through the eyes of St. Anthony, the Founder of Monasticism; and so on, down the centuries. The chronological account ends with St. John Baptist Vianney in the nineteenth century. An appendix traces the saints and martyrs of the Americas, notably St. Rose of Lima and St. Isaac Jogues.

In selecting his key-saints, the author faced a knotty problem. He ran the same risk as the educators of several years back, who tried to establish definitive lists of the "great books." Individual taste prevented any list from becoming definitive. To accuse the author of partiality in his selection would be to do him an injustice. He would be perhaps the first to admit that alternate saints for a number of centuries could easily replace his choice.

For the first century, St. Paul might have proved a worthy substitute for the first Vicar of Christ; nor could one quarrel if the author had chosen St. Augustine to represent the fifth century instead of St. Patrick (but Father Dunney is, no doubt, a loyal Irishman). The thirteenth century must have given the author some anxious moments. Even the most rabid Scotist would not begrudge St. Thomas Aquinas a lion's share of the glory of the "greatest of centuries." Yet, if one scans the rank and file of the faithful, one will find the heartstrings woven around the Little Poor Man of Assisi. Other alternates might be suggested. The profusion of key-saints is itself a striking commentary on the luxuriance of sanctity in every age of the Church.

Is there not a grammatical inconsistency in this quotation: "*Whom* do men say I am? *Who* do you say I am (p. 7)?" A Homeric nod makes Gregory VII, instead of Gregory VI, the successor of Benedict IX (p. 218). From the viewpoint of space, both St. Paul and St. Francis of Assisi receive scant notice,

whereas Louis IX is given a full page, Frederick II a page and a half, and Juliana of Norwich nearly two pages. The hierarchy was established in Holland in 1853 rather than in 1583 (p. 405), an obvious misprint.

A chronological table prefaces each chapter. It contains, in parallel columns, each century's emperors, its outstanding persons, places and events, and its popes. Several maps enable the reader to trace the rising and falling tide of empire.

WERNER HANNAN, O.F.M.Cap.

Capuchin College,
Washington, D. C.

The Psalms, translated from the Latin Psalter, in the light of the Hebrew, of the Septuagint and Peshitta Versions, and of the Psalterium Iuxta Hebraeos of St. Jerome, with introductions, critical notes and spiritual reflections, by The Very Rev. Ch. J. Callan, O.P., S.T.M., Litt.D. New York: J. F. Wagner. Pp. 695. Price, \$5.00.

The subtitle gives us a fairly complete idea of the character and method of Dr. Callan's latest book. It is reminiscent of a former work, *The Psalms Explained*, only in the general and particular introductions; the translation, critical notes and reflections are either revised or new. The author wishes to provide "students and intelligent readers with a practically thorough understanding and appreciation of the Psalms."

The introductions to the individual Psalms are in general well done; however, I miss the proofs for the Messianity of Psalm two. I would prefer having the English translation in verse lines. It helps immensely if one can see the parallelisms at a glance.

As for the critical notes, Dr. Callan is not too profuse, as are other commentaries, so as to kill interest in the Psalms themselves. There seems to be some inconsistency in the use of the Hebrew in the translation: for Psalm 2, 6 one would expect the translation to follow the certain Hebrew reading; in a number of passages the translation given differs from the Vulgate, but no hint is given in explanation of this difference. The author rightly avoids abstruse and academic discussions in a work of this nature; nevertheless, he often suggests solutions to difficult passages which will not be acceptable to Biblical

scholars. The latter will be disappointed, too, that the bibliography was not brought up to date. Except for a reference to articles in the *Catholic Biblical Quarterly*, the bibliography does not go beyond the 1926 date of his former work.

The practical reflections after each Psalm will be welcomed by the many who make the praying of the Psalms part of their daily lives. Since by far the greater number of those who study the Psalms are interested in them because they constitute the major part of their liturgical prayer, the lack of references to the liturgical use of the Psalms is quite noticeable. Not even Psalm 42, which is used almost daily at Mass, gives occasion to any reflection relative to its liturgical use.

I hope that Dr. Callan will keep on improving this work. We shall then have a book which we can start studying in the novitiate or seminary and continue to use as a manual throughout our lives, thus making the study of the Psalms easier, and, consequently, the praying of them more intelligent and spiritually more profitable.

DOMINIC UNGER, O.F.M.Cap.

The Catholic University of America.

Christian Living in Our Economic World, by John L. Shea, S.J., Sister Mary Lambert, S.S.J., Frederick K. Branom. New York: W. H. Sadlier. Pp. 510. Price, \$2.00.

This text fills a long-felt need in the teaching of the social studies in our Catholic high schools. The first of a High School Social Studies Series of four volumes, it presents the basic elements of economic geography, introduction to business, and the fundamentals of vocational guidance. In the hands of the teacher of average competence this book should go far toward developing in the pupil an intelligent understanding of Christian social principles and an appreciation of their value and application in the economic world. The reviewer knows of no other text in the field that can compare to it; it is the first of its kind for Catholic high schools. The authors introduce the pupil to the world and community in which he is preparing to live, point out to him conditions as they are, and, without being "preachy," stimulate his thinking as to how conditions might be improved if Christian ideals were made real.

The student is first introduced to the geographical features

of the world, how the climate and various physical features influence man's economic life, the distribution of natural resources, trade routes; then to the various peoples and races in the world, their location, their various occupations and religions. Various industries are considered, the value and use of money, the inter-relations of business and government and our role as consumer, the economics of trade, the moral law in economics, and how Christianity assures the more abundant life. The Christian's rights and obligations are clearly set forth. Finally, the student is led to look into himself and attempt, after self-analysis, to match his qualifications with the opportunities that lie ahead in the world which he has just studied. The Catholic viewpoint permeates the entire treatment, showing the intimate connection between religion and economic life.

More than 350 cuts, not counting 25 colored maps, enhance the physical attractiveness of the text. All the way through the format is modern: double-column pages, frequent paragraph headings, Ewing Galloway pictures flush with the edge of the page. It is the kind of text that makes one wish he were back in high school again. Attention is captured by the wealth of learning aids that are placed at the pupil's disposal. Important points are set apart in the text and numbered or illustrated graphically. At the end of each chapter are review and thought questions, and a check-up on key words and phrases used in the chapter. The gifted child is challenged with enrichment exercises.

The text is not free from flaws, but such minor defects as over-reduction of some of the pictographs, inaccurate bleeding of some of the pictures, and failure to accompany the book with attitude tests seem trivial in view of the over-all excellence of the text. Interestingly written in a simple style with due regard for the limited vocabulary and mentality of the adolescent, *Christian Living in Our Economic World* will no doubt be given a well deserved welcome.

URBAN H. FLEECE, S.M.

The Catholic University of America.

Guidance Manual, by Sister Mary Andrew, O.P., M.A. Privately printed by the Parkway Press, Chicago. Pp. x + 146.

The Catholic high school teacher and administrator will find a wealth of useful material in this handy pocket-size reference

book. It represents a careful compilation of principles and practices which are essentially sound and worthy of adoption. Although the Manual was written for the high school teachers of the Dominican Order, its purpose and use are not so restricted. Among the many items presented are specific activities to be performed in administration, supervision, and pupil guidance; lesson plans for classroom teaching of the high school subjects; and management of organizations. There is a detailed outline for teachers who want definite suggestions for teaching pupils and not only content of subjects.

The Manual is brief, concise, and well organized. The comprehensive index makes the location of desired information easy. The style and presentation are direct and convincing. The book can be recommended as a valuable addition to the library of professional texts of the beginning teacher.

FRANK J. DROBKA.

The Catholic University of America.

The Social Message of the Early Church Fathers, by Igino Giordani. Translated by Alba I. Zizzamia. Paterson, New Jersey: St. Anthony Guild Press, 1944. Pp. x+356. Price, \$4.00.

All too frequently the average Catholic has come through his educational process with a somewhat amorphous conception of the early Church. His mental picture of the Church of the second and third centuries is a combination of its quick spread, the catacombs, and martyrdom, with the whole being informed by the phrase, "see how these Christians love one another." Very seldom is he aware of the historical framework in which Christianity was preached and lived during these centuries. Still less is he cognizant of the fact that the early fathers and writers applied Christian principles to the social *milieu* in which they worked and in the process developed a vigorous and definite social doctrine. And it is just this full and well-limned portrait of the Church that *The Social Message of the Early Church Fathers* sets itself to present.

The author has compressed into a single volume a vast amount of research as his extensive bibliography testifies. He has also undertaken to furnish the necessary historical background to throw into proper perspective the social conceptions and practices he delineates. The result is a highly informative treatment of this particular phase of the historical life of the Church. Particu-

larly illuminating are the chapters on the attitude of the Christian society towards the Roman empire. These chapters (IV-VII) not only evidence the fundamental elements of the Catholic teaching on the state but make it quite clear that the Christians of this era were quite aware of the character of the Church as a unique society whose structure and vitality emanated from Christ and existed by His will. In fact the impact of the book as a whole might be summed up by saying that it is a well-substantiated picture of a primitive and vital Christianity that any objective reader must recognize as Catholic Christianity.

It is true, of course, that the specialist in this field will feel that the treatment does not live up to its bibliography. Very interesting points have been cut to a bare minimum, while others of special interest to the scholar are merely indicated, and the historical background is sometimes only sketched in. But to this reviewer these defects seem to be necessitated by the purpose of the book, which is to give a picture of the whole. Certainly there is nothing comparable in English (for which the translator is to be commended) to give to the educated Catholic, be he or she teacher or student. For it not only gives a sense of pride and appreciation for the faith but is in its own way a form of Catholic education.

EUGENE M. BURKE, C.S.P.

St. Paul's College,
Washington, D. C.

An Introduction to Philosophy, by Paul J. Glenn. St. Louis:
B. Herder Book Co., Pp. viii + 408. Price, \$3.00

This work is made up of an introductory chapter in which the nature and importance of philosophy are discussed, an outline of the history of philosophy, and chapters on logic, epistemology, ontology, cosmology, psychology, theodicy, and ethics.

As only 131 pages are given to the entire history of philosophy, individual philosophers are treated briefly and in some cases only named. In most instances their works are not mentioned. It is difficult to see what good these summaries can do to a student unless they are followed up by outside reading on the lives and in the works of the philosophers themselves. In certain instances, unless there is such outside reading these summaries can do damage. The treatment of the various problems of philosophy is similarly brief.

Some statements may be noted with disagreement. "The modern mind is subject to a benighting influence in the steady advance of experimental science" (p. 18). "Plato's theory of knowledge supports however vainly and shallowly, . . ." (p. 59). "Beyond question, Scholasticism faded, and that with astonishing rapidity" (p. 119). "Spinoza has the appeal of a genius misunderstood and maltreated" (p. 139). The fable of Bergson's conversion is repeated twice (p. 87 and p. 156).

When examining a book of this character, designed to be the text for an introductory course in philosophy, one cannot but reflect on the needs and rights of students. A certain number of class hours and hours of study must be given over each week for a year to such a course. These hours can be used to better advantage if the student is given a solid course in the history of philosophy, or in one or more of the special branches of philosophy. In such a course something of lasting benefit can be accomplished. Questions can be discussed adequately and even exhaustively. Literature can be read and digested. To cover with appreciation and understanding one of Plato's dialogues, a work by Aristotle, part of Augustine, or a section of Aquinas will teach more philosophy than any attempt to skim over the whole vast field.

JOHN K. RYAN.

The Catholic University of America.

Introduction to Animal Biology, by John B. Parker, Ph.D., and John J. Clarke, Ph.D. Second Edition, 1945. St. Louis: Mosby. Pp. 532. Price, \$3.75.

College teachers of General Zoology are well aware of the importance of choosing a text which combines with a well-balanced proportion of general principles and of theoretical discussion a carefully chosen and progressively arranged series of detailed descriptions of the animal forms that may be conveniently studied in the laboratory. They are also aware of the difficult problem of finding a book which fulfills this primary need and which at the same time does not extend beyond a length and a ready comprehensibility that is suitable for a beginner student. Doctors Parker and Clarke, after a period of years of teaching their subject at Catholic University and elsewhere, admirably solved this problem in their first edition of *Introduction to Animal Biology*.

In the second edition of this successful textbook, recently published, some notable improvements have been made. There is the addition of some new illustrations to the already fine array of old ones; a revision of the survey chapter of the fast moving field of hormones and vitamins; an expansion of the sections on heredity and evolution. The arrangement of subjects needed no improvement and has received none. There remains the same full and stimulating treatment of animals representative of the main animal groups, all of which may be conveniently studied in laboratory and which do, in fact, form the material for parallel laboratory exercises in the laboratory manual by the same authors. The order chosen is progressive and comparative and there are conveniently placed transitional chapters on the metazoan, chordat and vertebrate characteristics which may form the basis for timely and profitable class discussion. A ready-at-hand classification and glossary appear at the end of the book.

A distinctive feature of *Introduction to Animal Biology* is that it instills in the student a realization of the importance of attention to detail and of accurate observation in the biological sciences without overburdening him with a discouraging assortment of relatively unimportant facts and conflicting theories. The authors guide the neophyte scientist through a thorough study of selected animal representatives unhampered by any precocious concern for the minutiae of evolutionary theory which cannot be properly evaluated until the fundamentals of structure and function of typical forms of each important group have been mastered.

Those teachers who are skeptical about highly vaunted pedagogical value and the scientific soundness of an all-embracing evolutionary interpretation of each morphological and physiological similarity that appears in its turn before the reviewing student should find the text here reviewed much to their liking. The authors have clearly delineated fact and theory and have treated each as such and in its proper place.

The book is especially recommended for College General Biology courses in which one semester is devoted to Introductory Zoology. It is complete enough, however, to be adapted to larger courses. Special treatment which the authors give to parasitic forms will serve as a basis for pertinent addenda in pre-medical courses.

EUGENE L. TUCKER, S.J.

Saints for Girls, by a Servite Nun. St. Louis: B. Herder Book Co. Pp. 208. Price, \$2.00.

This book, by an English nun long engaged in the training of girls, includes a brief life of Our Lady and of St. Anne, the greater part of the latter being given to telling the history of the Pilgrimage to St. Anne D'Auray in Brittany; some twenty pages on St. Juliana and the founding of the Servite Orders; the story of the Little Flower, consisting in the main of quotations from her Autobiography; a brief history of Queen Jadwiga of Poland, not a canonized saint of the Church but regarded as a saint by the Polish people; the main events in the lives of Blessed Catherine Laboure of the Miraculous Medal, St. Gemma Galgani, Italian stigmatist who died in 1903, St. Zita, patroness of servant girls, St. Lidwina, model of the bedridden, St. Rita, and St. Bernadette.

The author does not state anywhere her purpose in selecting just these particular saints. Neither is there apparent any unifying idea in her narration of the lives or in her portrayal of the personalities of the saints—except, of course, that they were all very holy. One might expect Our Lady and St. Anne to be included in a book meant to introduce young girls to some of Christianity's saintly women. It is also natural that the young saints of our modern times should find a place in such a book. Perhaps, too, the saintly servant-girl, the long-suffering Lidwina, the Saint of impossible cases, the Sister of Charity who knew exile and political upheaval in her day, have special appeal now to English and European girls who are experiencing all manner of sorrow and suffering. Why the uncanonized Jadwiga was chosen, however, is not clear, except it be that she represents at this time one of the victimized peoples of the World War II.

Furthermore, due, no doubt, to the sketchiness of the accounts, the author has not got beneath the surface of the facts she narrates to the underlying meaning they were meant to convey to individual Christians, the Church, or society. Hence, the stories are, for the most part, flat, pietistic narrations of supernatural events in the lives of rather colorless and unreal personalities. The moralizing and personal reflections of the author and the structural incoherence in places are other elements that detract from the narratives and indicate that the little book was written with more devotion than literary skill. A saint is a gift of God to the Church and to mankind, a symbol of encouragement or a witness to the operation

of the supernatural and the power of God's grace in a selfish, hard-hearted, materialistic-minded world. And this can be brought out in a vital and intensely interesting manner ever for younger readers, as, for example, Father Husslein's *Heroines of Christ* demonstrates, a work which I am certain will have greater appeal or the American girl than this collection.

However, in spite of the above-mentioned defects, *Saints for Girls* certainly affords young girls some inspiring examples and will prompt ennobling thoughts that should help counteract the baneful influence of our age's worship of unworthy ideals. It will make suitable reading for retreat days and serve as an incentive, as the author hopes, to reading the longer lives from which her sketches were drawn.

SISTER M. ROSE AGNES, O.S.F.

College of St. Francis,
Joliet, Illinois.

College Handbook of Composition, by Edwin C. Woolley and Franklin W. Scott with the collaboration of Evelyn Tripp Berdahl. Fourth Edition. Boston: D. C. Heath and Company. Pp. xii+452. Price, \$1.50.

It is said that President Woodrow Wilson always kept on his desk a copy of Woolley's *College Handbook of Composition*. This fact might challenge ambitious students to make frequent use of the book as now published in a revised edition. Teachers of English should find the handbook a real help since it is based on the sound principle of all language teaching, "a maximum of practice and a minimum of theory." The main function of the book is to provide readily accessible information and accepted rules of usage to students of composition and to persons who have writing of any kind to do and need help or assurance on matters of diction, grammar, spelling, punctuation, sentence structure, paragraphing, the organizing and preparing of manuscript, whether for class use or for publication.

H. K.

The Family Faces Forward. Washington: The Family Life Bureau, National Catholic Welfare Conference. Pp. 153. Price, \$1.00.

The whole purpose behind the volume seems to be to bring out the basic importance of the family. Its aim apparently is to

bring about again in this country the development of happy families, of great and noble families, of families that will be no less than foundation stones of the nation. From its pages there fairly jump at the reader the high idealism of the Christian mother, the practical realism of the Catholic father, the precise factual data of the social scientist, the balanced zeal of the trained religious leader, the timely warning of the historian that a sound family ethic is of the utmost importance to a nation; that its very life depends on it.

The Family Faces Forward is a book that represents much work on the part of its contributors. A large number of subjects relating to this basic social unit are touched upon. The purposes of the family—presumably because they have been so much questioned, and even rejected by many in our day—are given much attention. A variety of problems that the family is faced with, such as housing, health, wages, war conditions, the community environment, is given penetrating analysis and careful treatment. Ways and means of effectively helping to better family life are also discussed.

E. S.

BOOKS RECEIVED

Educational

Brown, Francis J., Ph.D., and Roucek, John Slabey, Ph.D.: *One America. The History, Contributions, and Present Problems of Our Racial and National Minorities.* New York: Prentice-Hall, Inc. Pp. 717. Price, \$3.75.

Joan, Sister Mary, O.P., and Nona, Sister Mary, O.P.: *Guiding Growth in Christian Social Living.* Volume II. Washington, D. C.: The Catholic University of America Press. Pp. 400. Price, \$4.00.

Ulich, Robert: *History of Educational Thought.* New York: American Book Company. Pp. 412. Price, \$3.00.

Textbooks

Bedichek, Lillian Greer, and Campa, Arturo L.: *Mastering Spanish.* New York: The Macmillan Company. Pp. 526. Price, \$2.32.

Bovée, Arthur Gibbon, and Guinnard, Aurea, Editors: *Les Mystères de Paris.* New York: The Macmillan Company. Pp. 184. Price, \$1.28.

Cross, E. A., and Daringer, Helen Fern: *Literature, a Series of Anthologies*. Heritage of British Literature. New York: The Macmillan Company. Pp. 744. Price, \$2.60.

Demonstrations and Laboratory Experiences in the Science of Aeronautics. Prepared with the Cooperation of the Civil Aeronautics Administration and the American Council on Education. New York: McGraw-Hill Book Co. Pp. 155. Price, \$2.00.

Olsen, Edward G.: *School and Community*. New York: Prentice-Hall, Inc. Pp. 422. Price, \$3.75.

Shea, Rev. John L., S.J., Lambert, Sister Mary, S.S.J., and Branon, Frederick K.: *Christian Living in Our Economic World*. New York: W. H. Sadlier, Inc. Pp. 510.

Theisen, W. W., and Bond, Guy L.: *Story Friends on Parade. Journeys in Storyland*. New York: The Macmillan Company. Pp. 440; 376. Price, \$1.20; \$1.16.

Tressler, J. C.: *English in Action. Course One to Four, Incl.*, 4th Edition. Boston: D. C. Heath and Company. Pp. 468 each.

General

Matthews, John V., S.J.: *With the Help of Thy Grace*. Westminster, Md.: The Newman Book Shop, Pp. 114. Price, \$1.50.

Monro, Margaret T.: *Enjoying the New Testament*. New York: Longmans, Green and Company. Pp. 204. Price, \$2.50.

Pinkerton, Frank C.: *The Man Moses*. New York 23: The Paebear Company, 1819 Broadway. Pp. 132. Price, \$2.00.

Roche, Aloysius, S.J.: *Between Ourselves*. A Little Book of Everyday Philosophy for the Man in the Street. New York: Longmans, Green and Co., Inc. Pp. 182. Price, \$2.00.

Wiley, Lulu Rumsey: *Bible Music*. New York 23: The Paebear Company. Pp. 218. Price, \$3.00.

Pamphlets

Arnold, Thurman W.: *Cartels or Free Enterprise*. New York: Public Affairs, Inc. Pp. 30. Price, \$0.10.

Commission on Trends in Education: *The English Language in American Education*. New York: The Modern Language Association of America. Pp. 32.

Dolan, Albert H., O.Carm.: *St. Therese Patroness of the Missions*. Englewood, N. J.: Carmelite Press, 55 Demarest St. Pp. 16. Price, \$0.10.

Goldstein, David: *Jewish Problems*. St. Paul 1, Minn.: Radio Replies Press. Pp. 43. Price, \$0.15.

Lynn, Gabriel: *The Case Against the Comics*. St. Paul, Minn.: Catechetical Guild. Pp. 32. Price, \$0.05.

O'Kane, Rev. T. J.: *A Catholic Catechism of Social Questions*, St. Paul 1, Minn.: Catechetical Guild. Pp. 32. Price, \$0.15.

Perley, D. Barsum, J.S.D.: *Whither Christian Missions?* Paterson 1, N. J.: Law Bldg. Publicity Committee, Assyrian National Federation. Pp. 23.

Riley, Rev. Arthur J., Ph.D.: *Anti-Semitism*. St. Paul 1, Minn.: Radio Replies Press. Pp. 30. Price, \$0.15.

Rooney, Miriam Theresa: *Mr. Justice Cardozo's Relativism*. Reprinted from *The New Scholasticism*. Pp. 47.

Seventh Day Adventists. St. Paul 1, Minn.: Radio Replies Press. Pp. 23. Price, \$0.10.

Six Pre-Marriage Instructions for Catholics and Non-Catholics. St. Paul 1, Minn. Radio Replies Press. Pp. 30. Price, \$0.10.

The Message of Fatima and Its Herald. Francisco Morto. East Providence 14, R. I.: The Sisters of St. Dorothy, 95 Grove Avenue. Pp. 64; 24.

U. S. Office of Education: *Data for State-Wide Planning of Veterans' Education*. Washington, D. C.: U. S. Government Printing Office. Pp. 69.

Additional Pamphlets

American Girl—Halt—Hearken to the Cry of the Children. St. Paul 1, Minn.: Radio Replies Press. Pp. 28. Price, \$0.10.

Lynn, Gabriel: *The Teacher and the Comics*. St. Paul, Minn.: Catechetical Guild, 128 East Tenth St. Pp. 24. Price, \$0.05.

Rumble, Rev. Dr. L., M.S.C.: *To Be a Priest!* St. Paul 1, Minn.: Radio Replies Press. Pp. 32. Price, \$0.10.

Sklagen, Felix: *The Return to Renal Gate*. Poem. Washington, D. C.: The Guide Publishing Company. Pp. 5.

Novena to the Mercy of God (For Private Recitation Only). Stockbridge, Mass.: Marian Fathers, Eden Hill. Pp. 36.

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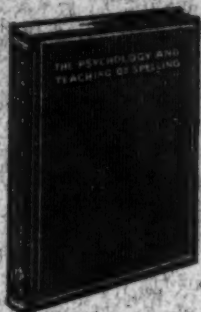
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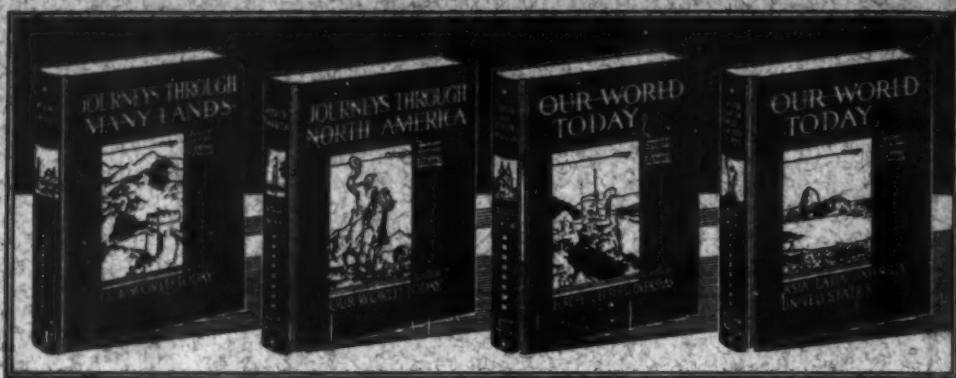
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